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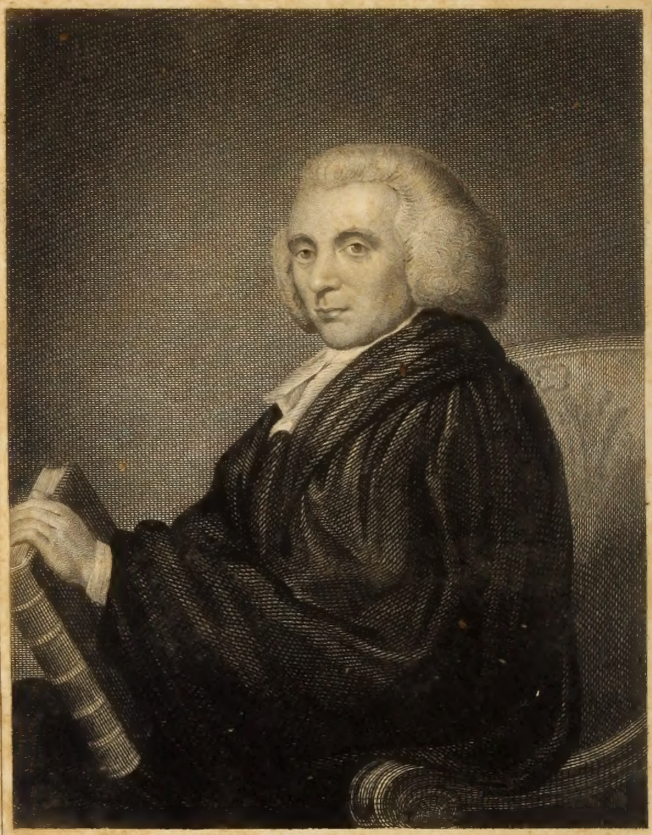
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The Revd Wm Jones, M.A. F.R.S.

Published by C & J. Rivington, St. Pauls Church Yard & Waterloo Place, Pall Mall, 1827.

THE

THEOLOGICAL

AND

MISCELLANEOUS WORKS

OF THE LATE REV.

WILLIAM JONES, M.A.

MINISTER OF NAYLAND, SUFFOLK.

TO WHICH IS PREFIXED,

A SHORT ACCOUNT

OF HIS

LIFE AND WRITINGS

BY WILLIAM STEVENS, ESQ.

A NEW EDITION.

IN SIX VOLUMES.

VOL. I.

LONDON:

PRINTED FOR C. AND J. RIVINGTON,

ST. PAUL'S CHURCH-YARD,

AND WATERLOO-PLACE, PALL-MALL.

1826.

LONDON:
PRINTED BY R. GILBERT,
ST. JOHN'S SQUARE.

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OF THE

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The Catholic Doctrine of the Trinity.

A Letter to the common People, in Answer to popular Arguments against the Trinity.

A Preservative against the Publications of Modern Socinians.

Seasonable Cautions against Errors in Doctrine; in a Letter to a young Gentleman at Oxford.

A short Way to truth: or the Christian Doctrine of a Trinity in Unity, illustrated and confirmed from an Analogy in the Natural Creation.

A full Answer to An Essay on Spirit.

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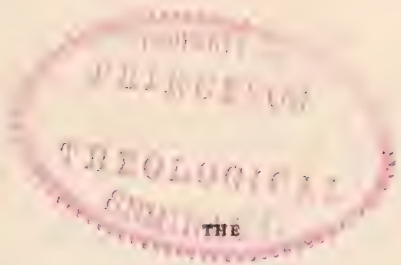
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THE

LIFE OF THE AUTHOR.

It was earnestly wished, that to the invaluable Works of an eminently learned Author, famous in his generation for wisdom and virtue, a well digested, interesting, and edifying History of his Life and Studies might have been prefixed—but it was wished in vain. Some of the select companions of his pilgrimage, who could have done it to perfection, having finished their course before him, and others, who still sojourn in this vale of misery, shrinking from the task through diffidence, no one could be found to undertake it. It was recommended to the Editor to supply this deficiency with the substance of the friendly, well-meant biographical sketch, published in the Anti-Jacobin Review for December last, with such fresh matter as may have since come to light: in which he has acquiesced. And though the good man "being dead "speaketh" more effectually for himself by his writings than any of the living can speak for him, yet these Memoirs, deficient as they are, may be in some measure useful to "to stir "up others by way of remembrance," to excite an holy emulation, and, as the Apostle speaks, to "provoke them to good "works."

The Rev. William Jones, Rector of Paston in Northamptonshire, and Curate of Nayland, in Suffolk, was born at Lowick in Northamptonshire, on the 30th of July, in the year 1726. His father was Morgan Jones, a Welch Gentleman, a descendant of Colonel Jones (but of principles very different from those of his ancestor) who married a sister of the Usurper, and is mentioned in Noble's History of the House

of Cromwell. Morgan Jones married Sarah, the daughter of Mr. George Lettin of Lowick, by whom he had this son. As the Angel said to Zacharias concerning the Baptist, "thou shalt have joy and gladness, and many shall rejoice "at his birth;" so might it have been said to these happy parents concerning their son. "He was indeed a burning "and a shining light, and we rejoiced for a season in his "light."

He was remarkable from his childhood for unwearied industry and *ingenium versatile*. Like the judicious Hooker, "when a school boy, he was an early questionist, Why this "was, and that was not, to be remembered; why this was "granted, and that was denied." As soon as he was of the proper age, he was admitted, on the nomination of the Duke of Dorset, a scholar of the Charterhouse, where he made a rapid progress in Greek and Latin, and laid the foundation of that knowledge, which has since been such a blessing to the Christian world. It is reported, that even while a lad, he so abhorred the sin of rebellion, and so dreaded the judgment of God upon it, that he used to say his family, he feared, would never prosper in the world for the iniquity of his Ancestor, who had been a principal in the murder of the Royal Martyr; but God visiteth the sins of the fathers upon the children unto the third and fourth generation of them (only) that hate him, not of them that love him and keep his commandments; and he had learned betimes to "fear "God and honour the King." His turn for philosophical studies soon began to shew itself; for meeting, when at the Charterhouse, with Zachary Williams (the father of Dr. Johnson's Mrs. Williams) Author of a Magnetical Theory, which is now lost, he copied some of his tables and calculations, was shewn the internal construction of his instrument for finding the variation of the compass in all parts of the world, and saw all the diagrams whereby his whole theory was demonstrated and explained. Here he commenced an acquaintance with Mr. Jenkinson, now Earl of Liverpool, who was his *chum*, which acquaintance was farther cultivated at the University, where they were of the same College, and it continued to the last. Their different pursuits leading them different ways in their journey through life, they did

not often meet, but they ever retained a great regard for each other, and the humble Country Parson occasionally experienced marks of friendship from the elevated Statesman.

At about 18 years of age, he left the school and went to University College, Oxford, on a Charterhouse Exhibition. There he pursued the usual course of study with unremitted diligence, till falling in with some Gentlemen, who, having read Mr. Hutchinson's Writings, were inclined to favour his opinions in theology and philosophy, he was induced to examine them himself, and found no reason to repent his labour. Among the several companions of his new studies, whom he loved and respected, there was no one dearer to him than the Author of *An Apology for certain Gentlemen in the University of Oxford**. Between them "there was "a sacred friendship; a friendship made up of religious "principles, which increased daily by a similitude of inclina- "tions to the same recreations and studies; a friendship ele- "mented in youth, and in an University, free from self ends, "which the friendships of age usually are not. In this sweet, "this blessed, this spiritual amity they went on for many "years. And as the holy prophet saith, so they took sweet "counsel together, and walked in the house of God as "friends. By which means they improved it to such a de- "gree of amity as bordered upon heaven; a friendship so sa- "cred, that when it ended in this world it began in the next, "where it shall have no end."

Having taken the degree of Batchelor of Arts, in 1749, he was ordained a Deacon by the Bishop of Peterborough, and in 1751 he was ordained a Priest by the Bishop of Lincoln at Buckden. On leaving the University his first situation was that of Curate at Finedon in Northamptonshire. There he wrote *A full Answer to* Bishop Clayton's *Essay on Spirit*, which was published in 1753, and dedicated to the Rev. Sir John Dolben, to whom, as his Rector, he considers himself, he says, in some measure accountable for the use he makes of his leisure hours. And a *full* answer it is to all the ob-

* Mr. Horne, afterwards President of Magdalen College, Oxford, and Bishop of Norwich.

jections urged by his Lordship, who, eating the bread of the Church, did lift up his heel against her. Besides a complete confutation of the Writer of the Essay, in this Tract, many curious and interesting questions are discussed, and several articles in the Religion and learning of Heathen Antiquity are explained; particularly the Hermetic, Pythagorean, and Platonic Trinities.

The Bishop of Lincoln (Dr. Pretyman *) in his useful work called the Elements of *Christian Theology* †, quotes with approbation a long passage from Mr. *Maurice's Dissertation on the Oriental Trinities*, and observes, " that every friend " to revealed religion will consider himself as indebted to his " laborious researches," which undoubtedly he must, " while " every admirer of an animated and elegant style will read his " works with peculiar satisfaction." What a pity that his Lordship never fell in with the writings of Mr. *Hutchinson!* Pleased as he is with Mr. *Maurice*, he must have rejoiced " in an opportunity of recommending in the most earnest " manner the works of that Author also (for matter though not " for style) to the attention of all those who are desirous of " seeing strong additional light thrown upon some of the most " important doctrines of the Holy Scriptures." He would there have seen not less clearly evinced than by Mr. Maurice that the Doctrine of the Trinity, so far from owing its origin to the philosophers of Greece, as infidels and sceptics assert, was the doctrine originally revealed to man; that from the beginning, all true believers worshipped " one God in Trinity " and Trinity in Unity, neither confounding the persons, nor " dividing the substance." He would there have seen, what Mr. *Jones* so fully demonstrates in this tract, that " the kind " of Trinity acknowledged by the pagan nations of antiquity," the heathens who *knew not God*, was not, could not be, " a " Trinity in the divine nature," the *sacred Trinity, Jehovah Elohim, the God they did not like to retain in their knowledge*, but a *physical Trinity*, that which *by nature is not God.*— He would have seen, that the works of heathen antiquity and classical literature are rendered abundantly more interesting and useful from the view which Mr. *Hutchinson* hath given

* (Now Tomline.) † Vol. i. p. 73. et. seq.

of the docrines and rites of Heathen idolatry, which he has traced backwards into the most remote antiquity. The New Testament tells us of the heathens in general, that they worshipped the creature. Accordingly Mr. *Hutchinson* hath shewn, that the most ancient names of the Gods of the Gentiles denote some or other of the Powers of the natural creation, either the Sun or the Moon, the Air, Fire, &c.; that the attributes of these were the attributes of their deities; and the rites and ceremonies performed in their worship were emblematic of their operations.—He hath shewn that as the whole ritual and ceremonies of sacrificature amongst the heathens were not from nature but from the perversion of sacred tradition, so their image worship was from the same original, having been derived from the symbolical capacity and use of the Cherubic Figures, first set up at the east of Eden, and afterwards in the Tabernacle and Temple. That from what is said in the Prophets, and in the Law, and in the New Testament, it is sufficiently clear, that the animals in that mystical figure had relation to the divine persons in the Godhead, and to the elementary powers of Nature, on which account the Heathens in their worship of nature retained it, and added to it in many ways; some of them monstrously profane and absurd *. By considering what species of animals were chiefly used in image worship by the Heathens, with the sense and meaning of them, and then comparing what was there found, after the manner of Mr. *Hutchinson*, with what the Scripture hath delivered concerning the Cherubim, his Lordship would see such a scene of divinity, philosophy, and heathen mythology opened before him, as could not fail to captivate his understanding, and perhaps induce him to say, as Mr. *Jones* was wont to say, that "he would not for the world "but have met with Mr. *Hutchinson's* Works."

In 1754 he married Elizabeth, daughter of the Rev. Nathaniel Bridges, and went to reside at Wadenho in Northamptonshire, as Curate to his brother in law, the Rev. Brook Bridges, a gentleman of sound learning, singular piety, and amiable manners. She was an *help meet* for him, and might

* See Parkhurst's elaborate Remarks on this subject, in his Hebrew and English Dictionary, Article בוּל.

have sat for the picture drawn by Bishop Horne, as extracted from the 31st Chapter of Proverbs, in his sermon on the female character: the very reverse of Mrs. Churchman's daughter, who fell to the lot of Richard Hooker, whose conditions, as honest Izaak Walton observes in the life, were similar to that wife's, which is by Solomon compared to a dripping-house. Like Zacharias and Elizabeth, this happy couple "were "righteous before God, walking in all the commandments "and ordinances of the Lord blameless," he, in the care of the parish, writing as nearly as the difference of the times would admit, after the copy given by the divine Herbert in the Country Parson, and she, co-operating with him in all his designs for the good of the people committed to his charge.

Here he drew up *The Catholic Doctrine of the Trinity*, which he had kept in his thoughts for some years, and to which he had paid a particular attention as often as the Scriptures of the Old or New Testament were before him. It is an invaluable work, and admirably calculated to stop the mouths of gainsayers; "which compareth spiritual things "with spiritual," and maketh the Scripture its own interpreter. To the third edition, in 1767, was added, *A Letter to the Common People in answer to some popular Arguments against the Trinity*. The Society for promoting Christian Knowledge have since laudably admitted it into their list of books, and from the general distribution of it, there can be no doubt of its producing great and good effects.

And here it was he engaged in a work he had much at heart, for which he was eminently qualified, as the event proved; and which some of his friends had at heart likewise, who subscribed among them 300*l.* per annum for three years (in which number was the present worthy Dean of Hereford, now Master, but then only Fellow of University College, who most generously put his name down for 50*l.* per ann.) to enable him to supply himself with an apparatus sufficient for the purpose of making the experiments necessary to his composing a Treatise on Philosophy. In 1762 he published *An Essay on the First Principles of Natural Philosophy*, in quarto, the design of which was to demonstrate the use of *Natural Means* or *Second Causes* in the Economy of the Material world, from Reason, Experiments, and the Testi-

mony of Antiquity; and in 1781 he published a larger work in quarto, under the title of *Physiological Disquisitions*, or *Discourses on the Natural Philosophy of the Elements*. As it was ever his study to make Philosophy the handmaid of Religion, he has in this work embraced every opportunity of turning natural knowledge to the illustration of Divine Truth, and the advancement of Virtue. When the first volume was published, the late Earl of Bute, whom one may now without offence, it is presumed, style the patron of learning and of learned men, was so satisfied with it, that he desired the Author not to be intimidated, through fear of expence, from pursuing his philosophical studies, but to direct Mr. Adams, the Mathematical Instrument Maker, to supply him with such instruments as he might want for making experiments, and put them to his account; and he also handsomely offered him the use of any books for which he might have occasion. In a letter written by Mr. Jones to a friend after a conversation with his Lordship, which was not confined to philosophical subjects, having mentioned with approbation what had passed in that discourse, he observes, "Such is the man whom *the* "*King* delighteth to honour;" and then, adverting to the frenzy of the times, and the character of the popular favourite, when the cry was Wilkes and Liberty, adds, Such is the man whom *the people* delight to honour. One thing that made a great impression on Mr. Jones at the time was; that it being agreed between them, that there was no pleasure like that of a studious life, his Lordship observed there was a time when he made himself a teacher to his children, and followed his studies in the retirement of a remote situation in the North. The day was then too short; but since he came forward into public life and public business, he had scarcely known one hour of enjoyment. If his Lordship, who was at the top of the world, found so much dissatisfaction, what reason have I (thought Mr. Jones) who am at the bottom of it, to complain that life is troublesome and favour uncertain?

It is said, that "no one remembered the poor wise man "who saved the city;" but the Author of *the Catholic Doctrine of the Trinity*, who did such eminent service to the Church and City of God, was not forgotten; he was remem-

bered by Archbishop Secker, who presented him, first to the Vicarage of Bethersden in Kent, in the year 1764, and soon after to the more valuable Rectory of Pluckley in the same county, as some reward for his able defence of Christian Orthodoxy. Accordingly he took his wife and his two children, and all his substance, which was not much, (my Master Jones, said an old of servant of his, minds money no more than the dirt in the street) and went to the place which the providence of God had allotted for him. The income he derived from his Living not being equal to what he expected, it was thought expedient by his friends that he should eke out his slender pittance by taking a few pupils. And a happy thought it was for those who were to have the benefit of his instruction; for of no man could it be more truly said, "By a constant unwearied diligence he attained unto a perfection in all the learned languages, by the help of which, and his unremitted studies, he had made the subtilty of all the arts easy and familiar to himself. So that by these, added to his great reason, and his industry added to both, he did not only know more of causes and effects, but what he knew, he knew better than other men. And with this knowledge he had a most blessed and clear method of demonsrating what he knew to the great advantage of all his pupils."

> Usus et impigræ simul experientia mentis
> Paullatim docuit pedetentim progredientes. Lucr. l. v. 1451.

Of the same sentiment is Bishop Horsley, who making mention of Mr. Jones in the seasonable Charge to his Clergy in the year 1800, says, "Of that faithful servant of God, I can speak both from personal knowledge and from his writings. He was a man of quick penetration, of extensive learning, and the soundest piety. And he had beyond any other man I ever knew, the talent of writing upon the deepest subjects to the plainest understanding." As he had undertaken the tuition of two young Gentlemen when he was at Bethersden, he continued the practice after he removed to Pluckley.

In 1766 he preached the Visitation Sermon before Archbishop Secker at Ashford, greatly to the satisfaction of his Grace and the whole audience. It was not printed at the

time; but in the year 1769 the substance of it was published in the form of *A Letter to a young Gentleman at Oxford intended for Holy Orders, containing some seasonable Cautions against Errors in Doctrine;* and it may be read to great advantage by every candidate for the sacred profession.

On the publication of a work intitled *The Confessional*, an artful libel on Creeds, Confessions, Articles of Faith, &c. the Archbishop considered Mr. Jones as a proper person to write an Answer to it; and accordingly he drew up some remarks on it; but he had then neither health nor leisure to fit them for the press. This he was the less uneasy about, as the argument was undertaken by others, of whose learning and experience he had a better opinion than of his own; and a full confutation of the work was published in three Letters addressed to its Author, written by the judicious hand of Dr. Glocester Ridley. But a new edition being called for of the *Answer to an Essay on Spirit*, Mr. Jones thought it advisable to add, by way of sequel, the Remarks he had originally drawn up on the principles and spirit of the Confessional; not as supposing they had not been fairly and fully refuted in the three Letters, but as they were in smaller compass, thinking that they might better suit the taste of some readers; and in 1770 they were published.

It is mentioned in Bishop Porteus's Life of Archbishop Secker, that all the tracts written by Dr. Sharp, in the Hutchinsonian Controversy, were submitted to his Grace's inspection, previously to their publication, who corrected and improved them throughout; from whence we are to conclude that he approved them. But whatever his prejudices were originally against what is called Hutchinsonianism, (and they were supposed at one time to be pretty strong), they must have been greatly done away before he became the patron of Mr. Jones. When the Essay on the first Principles of Natural Philosophy was published, his Grace observed to a Gentleman, who saw it lying on his table, "this work of Mr. Jones's is not to be treated with neglect; "it is sensibly and candidly written; and if it is not answered, "we little folks shall infer, that it cannot be answered;" *and it never was answered.* And he told Mr. Jones himself, by

way of consolation (knowing possibly how difficult it was to get rid of old prejudices) that he must be content to be accounted, *for a while*, an heretic in philosophy. However the time is at hand, it is hoped, when the subject will meet with a more impartial examination, and then, Hutchinsonianism, which has been for so many years a kind of bugbear, may turn out to be a harmless thing at last of which no man need be afraid.

He had a correspondence likewise, about the same time, with Archbishop Secker on the subject of *Natural Religion*. To have seen the question learnedly and fairly discussed by two such characters would have been highly gratifying; but unfortunately the Letters are not to be found. Mr. Jones, it is known, was of opinion, that neither the works of Porphyry, Celsus, and Lucian, nor all the blasphemies of Heathenism, ever did so much mischief to Christianity as the admission of the pretended Religion of Nature hath done in the Church of England. Our Canons, he would say, require us to preach four times in a year against popery, but as things are now, if we were to preach forty times a year against this insidious philosophy of Deism, which has made such ravages amongst us, it would be much more to the purpose. It may possibly seem strange to speak in such derogatory terms, as he does, of *Natural Religion*, when so many even of our eminent divines make it a part of their creed, and aver that they see nothing hurtful in it. But surely, it may be said with confidence, that they do not admit of a power in man to discover the will of God, and to invent a religion for himself, as the Deist contends, whose *Natural Religion* is only *traditional infidelity*: they can mean no more, it is presumed, than to distinguish between the *written* and *unwritten* Revelation of God to man, since a Revelation there was from the beginning, and *God never left himself without witness;* thus calling *that*, *Natural Religion*, which was derived from the Original Revelation (miserably corrupted) by *tradition* through succeeding generations after the apostacy at Babel, and calling *that Revealed Religion*, which is contained in the *word of God*, the *Scriptures* of the *Old and New Testament*. So far is *Natural Religion* in the deistical sense, from being the foundation of *Revealed*, as some incorrectly suppose, that

Revealed Religion is the foundation of what is erroneously called *Natural*. Certainly all the knowledge which man has of divine things is derived from Revelation, and not from Reason or Nature*.

The Religion proper for man, as this deep Divine used to argue, must be built upon the *history* of man, which is to be found only in Revelation; as all true philosophy in Nature must be built upon the history of Nature. But man is ignorant of his own history, until it is revealed to him; whence it follows that the Religion of Nature, as the term is now understood, must be nugatory in itself, and pernicious in its effects, as being adverse to every doctrine of Christianity.

It must be nugatory in itself, because as the ideas of man are not innate, but enter by the senses, he cannot have that knowledge of heavenly things necessary in Religion; for he has no ideas of them till they are revealed.

This further appears from the case of heathens, who never followed what we call Natural Religion, but universally admitted a Religion of Priesthood and Sacrificature, received from their forefathers by tradition. Reason requires that we should give to facts the same force in Religion as they have in Philosophy. If we would know what man can do by nature, we must enquire what man hath actually done while in a state of nature; but man in that state never did discover the doctrines which are now called natural.

And it must be, he always maintained, pernicious in its effects; for when we come to the nature of it, we find it adverse to Christianity in every article. Christianity is a religion which gives us doctrines and precepts, the latter built upon the former. But Natural Religion, to make the best of it, being a religion of precepts without doctrines, it thence comes to be supposed that religion consists only in what we are to *do*, whereas it also consists in what we are to *be*; it tells us we are to be saved by *faith*, that we are to live by

* On this subject see Bishop Horsley's admirable Charge delivered at his primary Visitation in the year 1796, to the Clergy of the Diocese of Rochester, p. 15, et seq. and an excellent Discourse on *The Object of Christian Faith*; published in a volume of Sermons by the Rev. G. H. Glasse. [Serm. xii. p. 229.]

what we believe, and that we must be spiritual men, with the knowledge of God, and the gifts of God, and the love of God in us, before we can be accepted. By supposing that Religion consists only in what we are to *do*, the whole system of faith, with its engagement of the affections, is dropped of course, as a thing of no value; and the consequence is either the direct infidelity of the Deist, or the mock-christianity of the Socinian, which in effect are but the same thing under different names.

Therefore when Natural Religion proceeds to give us doctrines, we find them all false. Instead of the Father, Son, and Holy Ghost of the Gospel, it gives us the deity of the Koran in one person; instead of the Fall of Man, it asserts the sufficiency and perfection of man; instead of a Saviour to cleanse us from sin and redeem us from death, it makes every man his own Messiah; instead of telling us that we are wrestling against invisible powers, and arming us against their devices, it knows nothing of the devil, no such Being having ever found a place in any system of Natural Religion. It therefore leaves us totally ignorant of the grand Enemy of our salvation, and consequently unprepared for the dreadful conflict against him. *Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven.* Thus saith the Gospel; but what saith Natural Religion? It saith no mysteries can be *rational*, and consequently that Christian baptism is not rational; as that is a mystery, where something is expected, which doth not appear. The Gospel saith that man hath no life but by partaking in the Holy Sacrament of that death which Christ suffered for him. But what saith Natural Religion? That every man is to be justified by what he does for himself, only, not by any thing which another does for him.

Archdeacon Paley, in the dedication of his *Moral Philosophy* to the Bishop of Carlisle, compliments his Lordship for his endeavours, in all his researches, to recover the simplicity of the Gospel from that load of unauthorized additions, which have been heaped upon it, and to render religion more credible by rendering it more rational. Whether his Lordship succeeded in his endeavours, may admit of a doubt. But, certainly, in our zeal to render the gospel

more credible, by rendering it more rational, we should be careful not to explain away what is essential to the gospel, with that view; for that would be to "make void the Gos-" pel," instead of establishing it. The doctrine of the Cross was "unto the Greeks foolishness," as it is to the Greeks of the present day; but the Apostle did not therefore cease to preach it, nor did he try to make it more palatable to their pride, or more rational in itself, by any qualifying comment on it—to them that believe, "it is the power of God and the "wisdom of God."—"How can these things be?" said Nicodemus, when our blessed Lord told him, "Except a man be "born again, he cannot see the kingdom of God;" but in the answer, there was no attempt to make it more credible by making it more rational—"Verily, verily, I say unto thee, Ex-" cept a man be born of water and the Spirit, he cannot enter "into the kingdom of God. Marvel not that I said unto thee, "Ye must be born again." The doctrine of Regeneration stands as it did; it is an article of faith. Nicodemus may ask, "How can these things be?"—but these things ARE so; and, on the authority of God, to "him that believeth, "all things are possible." The Archdeacon intimates, that he, who, by examination of the original records, dismisses from the system one article, which contradicts the apprehension, the experience, or the reasoning of mankind, does more towards recommending the belief, and with it the influence of Christianity, than can be effected by contenders for creeds and ordinances of human establishment. But "the natu-" ral man receiveth not the things of the spirit of God; for "they are foolishness unto him; neither can he know them, "because they are spiritually discerned;" and therefore, if every article of the Gospel-System is to be dismissed, which contradicts the apprehension, the experience, or the reasoning of "the wise, the scribe, the disputer of this world," whatever may be effected by contenders for creeds and ordinances of human establishment, every doctrine peculiar to Christianity must be given up, and so, "the word of God "will be made of none effect." Besides the simplicity of the Gospel, which the Archdeacon represents his Lordship as so solicitous to recover, there is a simplicity necessary for receiving it, seldom attended to by the advocates of vain

philosophy—"not many wise men after the flesh are call-
" ed."—" Except ye be converted, and become as little
" children, ye shall not enter into the kingdom of heaven:"
—the soul must be even as a weaned child.

In 1773, Mr. Jones collected together into a volume, Disquisitions on some select subjects of Scripture, which had been before printed in separate tracts, all in the highest degree instructive and edifying.

In a curious Disquisition published in this volume on the Mosaic Distinction of Animals into clean and unclean, he observes, "that as we did not invent the Bible itself, God
" hath wisely provided against our inventing the interpretation
" of it; the Scripture, when properly searched, being suffi-
" cient for the unfolding of its own difficulties. If any sub-
" ject is left without an explanation, where it is first delivered,
" we find it resumed or referred to in other places; and some
" new circumstances are introduced, which serve to enlarge
" our views, and to clear up what is obscure. Hence it comes
" to pass, that howsoever other books may be explained, the
" only rational method of interpreting the Scripture is to *compare*
" *spiritual things with spiritual*, to clear up one passage of divine
" writ by others which relate to it; and in *the mouth of two* or
" three witnesses of this sort every word ought to be established."

Under the direction of this rule, the best which can be devised, he enters on a discussion of the subject, and proves, beyond contradiction, from the Law itself, the vision of St. Peter, and other passages of Scripture laid together, that in this distinction of animals into clean and unclean, there was a moral design; under which the Jews were instructed, as by an apologue or parable, that *this was the will of God, even their sanctification, that every one of them should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as the Gentiles which knew not God.* Agreeably to his uniform opinion, that the spiritual is to be seen through the natural world, which no glass but that of the Scripture will enable man to do, he concludes, that in the formation of the world, a moral use of the animal creation was originally *intended*, because it would be a supposition unworthy of God, that the works of nature should be capable of answering any good end, which his wisdom did

not foresee, and consequently design; and if the institution was figurative, carrying with it a moral obligation, it will be found worthy of divine wisdom, and, therefore, worth the consideration of every Naturalist, who hath sense enough to understand, that irreligion is no necessary part of his profession as a philosopher. He does not, with Æsop, make the animals argue, like human creatures, but, by examining into their various instincts and properties, their manners, and different ways of life, as a Christian naturalist, he shews that they speak a very intelligible language, and impart lessons of admirable instruction to men, according to the intention, and will of their Creator—teaching us what we are to do, and what to avoid. In the course of the disquisition he pertinently remarks, that the Law of Moses is the foundation of the Scriptures that follow, whether of the Old or New Testament, and, therefore, if the sense of any institution is rightly collected and ascertained, it cannot fail to open many figurative passages of the Bible, of which he gives some examples; and he takes occasion to correct the mistakes of Dr. Spencer in his work *De legibus Hebræorum ritualibus*. The doctor represents the Jews as a people of a gross apprehension, unfit for all the refinements of allusion. But why the chosen people of God are to be supposed more gross in their apprehensions, than those who knew him not, does not at first sight appear; the vulgar, whether, Jews, Heathens, or Christians, have always miscarried, by taking images for realities; and to say, as he does, that the Law was intended only for the *outward man*, is formally to contradict the New Testament, for then it would have followed that he was truly a Jew, who was such *outwardly*, but, saith the Apostle, *he is a Jew which is one inwardly*, and *circumcision is that of the heart*. Then in regard to giving the seniority to Heathenism, because many ritual Laws were common both to the Hebrew and the Heathens: it is only to go far enough backward, to come to one common fountain of Patriarchal Tradition. But surely nothing can be more monstrous than to deduce the Mosaic Ritual, as he attempts to do, from the practices of Idolatry —to imagine, that God indulged the Jews with an Image in their temple, so contrived as to be a *Compendium of all*

the Imagery of Paganism, because the heathens had Images of their Deities in their temples—that the divine symbol, then called the Cherubim of Glory, and set up first at Eden, was not originally in the true worship, but taken from the false—and that God, who is said to have dwelt between the Cherubim, condescended to inhabit figures invented by the Devil! To mention such absurdities is to confute them.

In 1776, under the character of a PRESBYTER *of the* CHURCH *of* ENGLAND, he published *in a Letter to a Friend at Oxford*, which was reprinted in *the Scholar Armed, Reflections on the Growth of Heathenism among modern Christians.* In the advertisement prefixed, he says, "The Reader may be "shocked, when he is told that there is a disposition to "Heathenism in an age of so much improvement, and pro- "nounce the accusation improbable and visionary; but he "is requested to weigh impartially the facts here offered, "and then to form his judgment." And when the facts are weighed which he adduces, the conclusion must be, that the accusation is not visionary but just. In all the sciences —among poets, orators, artists, and natural philosophers, the tokens of this Pagan infection are very observable. "Whi- "ther at last (says he) will this taste for Heathen Learning, "which hath been prevailing and increasing for so many "years, from the days of Lord Herbert to the present time, "lead us? Whither can it lead us, but to indifference and "atheism? A Christian corrupted with Heathenish affec- "tions, degenerates into something worse than the original "Heathen of Antiquity." And, as if he had then before his eyes (in 1776) that beginning of sorrows to Europe, the French Revolution and Apostacy, the introduction of the old abominable Pagan idolatry, and revival of Pagan rites in the dedication of Altars to Liberty and Reason, he ob- serves, "Should any person ask me how Christianity is to "be banished out of Christendom, as the predictions of the "Gospel give us reason to expect it will be, I should "make no scruple to answer, that it will certainly be brought "to pass by this growing affection to Heathenism. And, "therefore, it is devoutly to be wished, that some censor "would arise, with the zeal and spirit of *Martin Luther*, "to remonstrate effectually against this indulgence of Pagan-

" ism, which is more fatal to the interests of Christianity, " than all the abuses purged away at the Reformation. This " is now the grand abuse, against which, the zeal of a *Luther* " and the wit of an *Erasmus* ought to be directed: it is the " abomination of desolation, standing where it ought not, " even in the sanctuary of Christianity, and is a worse " offence than all the profanations that ever happened to " the Jewish temple."

During his residence at Pluckley, which was upwards of twelve years, he carried on his philosophical work with his usual ardour; he taught his pupils learning by instruction, and virtue by example: and in his attention to the flock, of which he was overseer, pursuing the plan he had adopted at Wadenho, he was a watchful shepherd; "in " the day the drought consumed him, and the frost by night, " and sleep departed from his eyes."

But " man continueth not in one stay." The good Rector was induced to remove from Pluckley, and, accepting the perpetual Curacy of Nayland in Suffolk, he went thither to reside with his family. Soon after, he effected an exchange of Pluckley for Paston in Northamptonshire, which he visited annually; but he set up his staff at Nayland for the remainder of his days, not being " led into " temptation" ever to quit that post by any future offer of preferment. It being matter of surprise to many, that he, who " laboured more abundantly than they all," (which might be said without disparagement to any) should have been so miserably neglected, and that so much merit should meet with so little reward, a friend, who was no great misanthrope neither, nor out of humour with the world for any disappointments he had met with in it, used to smile at the conceit of any one being preferred *for* his merit, and said, if a man was preferred *notwithstanding* his merit, it was as much, all things considered, as could reasonably be expected. He had a notion, that being *quite in the right,* stood more in a man's way than being a *good deal in the wrong:* there are unfashionable, unpalatable truths, which must be kept out of sight, or brought forward as little as possible—" This is an hard saying, who can hear " it?" " From that time, many went back, and walked no

" more with him." Though, in regard to Mr. Jones, it must be allowed, whatever part of his merit might " keep " him back from honour," some of it had a share in the preferment he did obtain. To Archbishop Secker, who gave him the living of Pluckley, he was first known *only* as the *Author of the Catholic Doctrine of the Trinity:* and from the present Archbishop of Canterbury, who always spake of him with the affection of a Brother, he received most unequivocal proofs of sincere friendship, independent of the sine-cure Rectory of Hollingbourn, and very valuable Living of Lackington, given to Mr. Jones's son, in the life-time of his father.

The Physiological Disquisitions, before alluded to, having received their last revise, they were added to the public stock of philosophical knowledge in 1781. In the introduction (from which the present is printed *verbatim)* the Author mentions his intention of confining himself to the compass of two volumes in quarto, and his being obliged to reserve for the last a Discourse on Electricity, which he had given his friends reason to expect in this volume. It is to be regretted, that other engagements prevented the execution of his whole plan, but since his death, Six Letters on Electricity, which he had prepared for the press, have been published. Whatever prejudices might have subsisted against them at that time, it is to be supposed they soon died away, for the impression has long since been sold off, and the book is now in great request. And indeed what wonder, when the view which he gives of nature is so rational and consistent, so agreeable to fact and experiment! If we are to be pleased on rational grounds with the study of nature, we must be pleased with the works of God as they are in themselves, and not as human fancy may have conceived of them and represented them.

Motion, it is now plain enough, is maintained in the heavens and the earth by the action of the elements on one another, and true philosophy consists in observing and explaining the relations subsisting between them, as he has done. All philosophers agree, that nature being uniform and simple in its operations, things in heaven are conducted upon the same principles as things upon earth. Allowing

this, which no reasonable man can deny, it is easy to shew, that all effects, so far as causes are intelligible, and within our reach, are owing to the action of the fluid matter in the heavens in one of the three conditions of fire, light, or air, and every philosopher in Europe may be challenged to single out any one experiment in which he can fairly prove that any one of these three hath no share in the effect. But precisely at the time, (and providentially as one would think) when philosophers seemed to themselves to have banished the instrumentality of elementary causes, an active, powerful, and universal fluid became at once as manifest as the day, which till that time seemed to have been concealed under the shades of the night. And there is no doubt, that Sir Isaac Newton, attached as he was to his mathematical speculations, would have given up his vacuum, and all the qualities working within it, had he lived to see the state of experiments in the present day.

The world is evidently no vacuum, matter does not act by qualities but by impulses, as the various operations of nature, and the experiments of art, demonstrate to satisfaction. The seasons of the year follow the light and heat of the sun, and all the productions of the earth follow the operations of the elements. Every man may be referred to his own body for an analogical exhibition of the ways of nature; for man's natural life, with the fluidity of his blood, the motion of his lungs, the digestion of aliments, the secretion of the juices, is undoubtedly carried on by the agency of heat or fire, with the impressions of internal and the pressure of external air. How is vapour raised in the world, and how is steam raised in the body, but by heat? How are they carried off, and conveyed from place to place, but by air? Examine all the operations of chemistry, and see whether attraction can be found acting without heat or cold in any one of them. Whether the formations of the forge and furnace, of which there is no end, can be carried on without fire. Whether repulsion is ever found to divide things, or attraction to unite them, without the elements to dissolve and evaporate. Put sulphur and oil together, and preach a sermon over them upon the power of attraction, they will remain quiescent to the end of the world:

but apply fire to them in a certain degree, and they will unite, never more to be separated. From these, and all other like operations of nature and art, does it look as if matter acted on matter at a distance by qualities? Can there be a supposition more unphilosophical, more contrary to fact? For how should two masses of dead matter, placed at a distance, have any effect on each other, when even two animated bodies cannot exercise any such power? Let two men be placed at the distance of twenty yards from each other, take away the light from between them, and they cannot see one another; take away the air, and then the one cannot speak, and the other cannot hear. In short, the world is at an end with them both; and so it would be with this earth, and the sun, and all the planets, unless they communicated with each other by some intervening fluid in motion. As the system of life and functions of the body are kept up by the blood flowing to all parts, the *rationale* of the thing is the same in the great system of nature, where order and motion must be preserved on the same principle of a circulation in the fluid of the heavens.

But a notion is entertained, it seems, by some persons, that the Elementary Philosophy naturally leads to Atheism, and Sir Isaac Newton himself is charged with giving countenance to Materialism by his Ether; though nothing can be further from the truth; and it is surprising how such a thought could ever enter into the head of any man. It is the aim and study of the Elementary, called the Hutchinsonian Philosophy, not to confound God and Nature, but to distinguish between the Creator and the creature; not with the heathens to set up the heavens for God, but to believe and confess with all true worshippers, that "it is Jehovah who made the "heavens." And to maintain that the operations in nature are carried on by the agency of the elements, which experiment demonstrates, is no more excluding God from being the Creator of the world, than to maintain that motion once given to a watch will continue without the immediate application of the artist's hand every moment to it, is asserting, that the watch made itself. The powers of nature truly understood, in the sense of this Author, agree with what is revealed to us concerning the nature of God and man, which is a farther

recommendation of the plan. "Nature is Christian." But Nature, falsely understood, as in modern philosophy, leads to such ideas of God as are contrary to the Christian Religion; it being well known, that ever since the fashion has prevailed of deducing religious truth from some fancied discoveries in philosophy, the doctrine of the Holy Trinity hath been more and more disputed; as it is an undoubted fact, that our Arians, Socinians, and Deists, are chiefly found among those, who affect to excel in the modern philosophy, and who actually make use of it to recommend Heterodoxy and Infidelity. Let any one read the Physiological Disquisitions, and he will soon be convinced, that North and South are not more opposite than Hutchinsonianism and Materialism. In this, as in all his writings, Mr. Jones is mindful of his own observation, "Life is so short, and knowledge comes so "slowly to man in this mortal state, that nothing should be "represented under an obscure form which is capable of a "plain one." "Your style," (says a friend writing to him, after having read the Disquisitions) "Your style has the "property of the Italian atmosphere, of which travellers "remark, that 'it embellishes all objects by shewing them "with *clearness*, which is the great point; for the use of style, "as of glass, is only to see other things through; and there-"fore the clearest must be the best.'"

The figurative language of the Holy Scripture having been always his favourite study; after revolving the subject in his mind for many years, he drew up a course of Lectures, which were delivered at the parish Church of Nayland in Suffolk, in the year 1786; and, that they might not be confined to a corner, but that "other cities also" might have the benefit of them, in the year following they were published for the edification of the Christian Church at large. The mode of interpretation here pursued, is what Christians knew and taught above a thousand years ago; yet apprehensive that it might seem to be "bringing many strange things to the "ears of some people" in these days, he has been particularly careful to have the sanction of Scripture itself for every explanation he has adopted, that he might be able to say, "thus "it is written." To compleat his plan, he had a supplemental discourse in reserve, which, knowing how "unskilful some

" are in the word of righteousness, having need of milk and " not of strong meat," he did not print till several years after, and then with a desire that it should fall into the hands of those only, who were prepared, by what they had already seen in the other Lectures, to give it due consideration. The reflexion naturally suggested to the mind on reading this volume, is, that as the Author was diligent in all " other " branches of learning, so he seemed restless in searching " the scope and intention of God's Spirit revealed to man- " kind in the Scriptures. For the understanding of which, " he seemed to be assisted by the same Spirit with which " they were written; he that regardeth truth in the inward " parts, making him to understand wisdom secretly."

Music was the delight of his soul, and he was a Master of it. He understood both Theory and Practice. His Treatise on the Art of Music is reckoned to display a profound knowledge of the subject, and his Compositions, a morning and evening Cathedral Service, ten Church Pieces for the Organ, with four Anthems in score for the use of the Church of Nayland, are greatly admired, as of the old school, in the true classical style *. His instruments were all tuned to the glory of God, " to sing praises to his name, to tell of his " loving kindness early in the morning, and of his truth in the " night season." And herein he was gratified at Nayland to the desire of his heart. The Church, which is an elegant Gothic building, wanted nothing, he thought, but an Organ, to make it compleat for worshipping God in the beauty of holiness. By the concurrent assistance of some good friends, who were ever ready to promote his laudable designs, it was accomplished; he was indulged in his pious wish; and in the holy services of the Church, he " rejoiced at the sound " of the Organ." In a Sermon on the nature and excellence of Music, preached at the opening of the new Organ, in 1787, he observes, " When we consider the performance of

* It is the opinion of many eminent persons, well qualified to decide on the subject, that in the whole history of English Psalmody nothing has been produced superior to Mr. Jones's Composition, in four parts, which he adapted to the second metre of the 23d psalm (Old Version) and which, after the name of his favourite Saint, he called St. Stephen's Tune.

" sacred Music as a *duty*, much is to be learned from it. If " music is a gift of God to us for our good, it ought to be " used as such for the improvement of the understanding, " and the advancement of devotion. All our Church Mu- " sic tends to keep up our acquaintance with the psalms, " those divine compositions, of which none can feel the " sense, as music makes them feel it, without being edified. " The sacred harp of David will still have the effect it once " had upon Saul; it will quiet the disorders of the mind, " and drive away the enemies of our peace."

" Suffer little children to come unto me (says the com- " passionate Saviour of mankind) and forbid them not." After the example of his blessed Master, the Minister of Nayland was ever anxious to receive little children under his care, and " train them up in the way wherein they " should go." He well knew how to adapt his instructions to the understanding of his young disciples, and took peculiar pleasure in the exercise of this branch of his pastoral office. —" Feed my lambs."—He taught them privately at his own house, and publicly in the Church; and his catechetical lectures, which were plain, and adapted to the capacities of the children, were admirably calculated for the edification of those of riper years. And whereas didactic discourses are for the most part dry and tedious, he had the successful art of engaging attention by making them animated and interesting. Having been long persuaded of the great importance of uniformity in worship amongst Christians, and having observed the many evil consequences of nonconformity, he was particularly careful to instruct his young pupils in the nature of the Church, and convince them betimes of the heinousness of the sin of schism. In the preface to his Essay on the Church, printed in 1787, and since admitted, on the motion of Bishop Horsley, (than whom no man could better estimate its merits and its usefulness) at a meeting of the Society for promoting Christian Knowledge, into their list of Books, he says, he was led to the subject by the accident of his being at that time the only Sunday schoolmaster in the place. A fortunate accident for the parish and the public, that gave rise to so excellent a treatise! And though there is no reason that the Minister of the parish should

himself be the Sunday schoolmaster; it were to be wished that all such schools were under his inspection and management. For as it pleases God, in the course of his dispensations, to bring good out of evil, so it is the province of the adversary of mankind to bring evil out of good, and there is much cause to apprehend, that without great circumspection on the part of our governors in church and state, the institution of Sunday schools, considered at first with satisfaction as a step to national reformation, will be made subservient to the purpose of schism and sedition—"and what was intended "for our welfare be an occasion of falling." In his little volume called the *Book of Nature*, this diligent "instructor "of babes" teaches them in the most pleasing and convincing manner, in a new language, as it were, by things instead of words, to "know the scriptures, which are able to make "them wise unto salvation, through faith, which is in Christ "Jesus;" and in *the Churchman's Catechism*, he prepares them to keep "the unity of the Spirit in the bond of peace," by giving them just notions of the Christian Church, and instilling into their tender minds the necessity of continuing in its communion for the preservation of that charity, which is the end of the commandment. A doctrine, the more earnestly to be insisted on in these days of wild disorder and confusion, when schism is accounted no sin, and to "hear "the church," no duty. However *spiritual* some may think themselves, in separating from the church, or in causing divisions in it, the Apostle declares they are *carnal:* "For "whereas there is among you envying and strife and divisions, "are ye not *carnal*, and walk as men? For while one saith, "I am of Paul, and another, I am of Apollos, are ye not *car-* "*nal?*" And let it be remembered, that Satan is no less Satan, when "transformed into an Angel of light," than when he appears in his own proper character. On the question being asked by one who had heard of the zeal and diligence of this good man, what "profit he had of all his labour," the Curate, his worthy successor at Nayland, who blest the day that first introduced him to the acquaintance of Mr. Jones, replied, "much every way," for besides knowing that "his "labour was not in vain in the Lord," he had the comfort to find, it was not in vain among his parishioners, the good

effects of his ministry being visible in their lives and conversations. At his first coming among them, the Communicants were few, which was matter of grief to him; but by exerting himself, both in the pulpit and out of it, "by precept upon "precept, line upon line, here a little and there a little," he gradually effected a reformation, and the Sacrament was afterwards well attended.—Happy Shepherd, who can say, at the head of his flock, in the great day of account, Behold I and the sheep whom thou hast given me, and not one of them is lost through my neglect!

By the advice of his learned and judicious friend Bishop Horne, then become his Diocesan, to whose opinion he always paid the greatest deference, he put forth, in the year 1790, two volumes of Sermons on Moral and Religious Subjects, in which were included some capital discourses on Natural History, delivered on Mr. Fairchild's foundation (the Royal Society appointing the Preacher) at the Church of St. Leonard, Shoreditch, several successive years, on Tuesday in Whitsun week.

In the discourse on the Religious Use of Botanical Philosophy, though he does not with Solomon speak of trees from the cedar that is in Lebanon to the hyssop that springeth out of the wall, he discovers a thorough knowledge of the subject, and, by "seasoning the contemplation of nature with a "mixture of devotion, the highest faculty of the human mind, "he improves and dignifies, and raises it to its proper ob-"ject."—"Because the waters run out of the sanctuary, the "fruit of the trees shall be for meat, and the leaf thereof for "medicine."

In his considerations on the Nature and Economy of beasts and cattle, which is the second discourse, after shewing with great ability, how the wisdom and power of the Creator are manifested in the qualities and properties of the different kinds of animals, as well as his goodness in rendering them in some natural way subservient to the benefit of man, he points out their intellectual use, in a variety of particulars, equally pleasing and edifying, in giving us ideas for the improvement of the mind and manners—"Go to the *ant*—consider her ways "and be wise."

The earth and its minerals, the third grand department of

the natural world, are the matter of the next discourse. In this, as in the former ones, the Author shews himself well acquainted with his subject. From a review of the terraqueous globe, and its contents, he observes, that the most evident proofs are every where to be seen of the power, the wisdom, and the goodness of God; and the truth of divine revelation is illustrated and confirmed. The present state of the earth in all parts of the world bears witness to the Mosaic history of the Universal Deluge; and as the world, which hath been once destroyed already by water, the Scripture tells us, is now under sentence to be destroyed by fire, so modern discoveries have taught us, that the *elements*, which are to *melt with fervent heat*, want no accidental matter to inflame them, since all things may be burnt up by that matter which now resides within them, and is only waiting the word from its Creator. The subject, he remarks, becomes more edifying by examining what use has been made of some parts of it in the Scripture, which he exemplifies by several striking instances.—"Search the Scriptures"—"there is gold, and the "gold of that land is good."

In a subsequent lecture on the Natural Evidences of Christianity, preached at the same place in the year 1787, and printed at the end of the volume on the figurative language of Scripture, having mentioned that men eminently learned, and worthy of all commendation, have excelled in demonstrating the wisdom of God from the works of nature, but seem to have been deficient in having rarely turned their arguments to the particular advantage of the Christian Revelation, by bringing the volume of nature in aid to the volume of Scripture, as the times now call upon us to do, he endeavours to supply that defect, and does it most effectually by adducing undeniable instances in all the leading doctrines of Christianity. Lord Bacon, he says, hath wisely observed, "that "the works of God minister a singular help and preservative "against unbelief and error, our Saviour having laid before "us two books or volumes to study; first the *Scriptures*, re-"vealing the *will* of God, and then the *Creatures*, express-"ing his *power*, whereof the *latter* is a *key unto the former*." He shews evidently, to the utter confusion of infidelity, that the doctrines of our faith are attested by the whole natural

world. "They are recorded in a language which hath never "been confounded; they are written in a text, which shall "never be corrupted."

At the preaching of the first of these sermons, the audience was not large, but it increased annually, as the fame of the preacher "was noised abroad," whose manner was no less animated and engaging than the subject matter was profound and important, "bringing out of his treasure things new and "old;" and at the last Sermon, the Church was full. Satisfaction was visible in every countenance while he was preaching, and disappointment when he shut the book, as sorrowing, "they were to hear no more."

This faithful Seer, lamenting the corruption of the times, and the prevalence of error, through the artifices and assiduity of sectaries, republicans, socinians, and infidels, had long meditated the establishment of a Society for the *Reformation of Principles*, with a view to take such measures, in a literary way only, as should be most conducive to the preservation of our *Religion, Government*, and *Laws*, and, at last, in the year 1792, he flattered himself he had accomplished it. But to whatever cause it was owing, whether to the humble situation of the first mover, great abilities, and "an honest "and good heart," apart from outward appendages of a dignified station, not being sufficient to recommend the plan, or to the little zeal of those who should have promoted the good work, it did not meet with the countenance and protection that might have been expected, but soon fell to the ground *. However, to his praise be it spoken, he did what he could. He wrote the Prospectus, explaining the object of the Society; he gave Being to the British Critic; and he published, in two volumes, the Scholar Armed against the Errors of the Time. His Scholar Armed is a judicious, well-digested collection of invaluable tracts, intended for the information and assistance of young students, excellently adapted to the purpose, and ought to be in the hands of every one. I have

* In the Appendix, No. I. the reader will find a beautiful Monastic Ode, written by him to a Friend, at that period, in a moment of temporary dejection of spirit, at the prevalence of evil working, and at the horrors, which, at that eventful period, overspread the world. The reply of his Correspondent is also subjoined.

been told, that objections are made to some of the tracts, but surely not by any true friend to the Constitution; not by any of the "Angels of the Churches," it is presumed; for with St. Paul, when he answered for himself, might the worthy collector say, "neither against the law, neither against the "temple, nor yet against Cæsar, have I offended any thing "at all."

When the democratical and levelling principles were spreading with so much rapidity, and to such an extent, as to threaten us with immediate destruction, this ever wakeful watchman was not backward to give warning of the danger, and use his endeavours to counteract it. His ardent spirit would not suffer him to sit still. He thought it high time to "ask for the old paths," the only paths in which we can walk safely, as experience shews; and the *Letter of Thomas Bull to his Brother John*, which was disseminated throughout the kingdom, came home to men's bosoms and business, and was a word in season, fitly spoken, if there ever was one. It was admirably calculated to open the eyes of every honest Englishman, and it produced the desired effect. Notice was taken of it in a certain Assembly, and the Author was bitterly inveighed against by the great popular Orator, once the man of the people.

Pro ecclesia Dei, pro ecclesia Dei, were the last words of Archbishop Whitgift. In life and in death, his chief care was for God's Church. So might it be said of this able defender of the household of faith. And his care for God's Church made him anxious for the success of that pure and reformed part of it, the *not* established Episcopal Church in Scotland, in their application to Parliament for relief from the hard penalties under which they had long suffered. Through his acquaintance with one of the Bishops, with whom he had frequently corresponded, he was not an unconcerned spectator in the business. Though too inconsiderable in station to be of any *immediate* service, he rendered them *mediately* all the service in his power, and they had also his prayers—"the effectual fervent prayer of a "righteous man availeth much." Their cause was heard, and they were relieved. What is now to be lamented is, that the English episcopally ordained clergy, who have chapels

in Scotland, do not at once acknowledge the spiritual authority of the Bishop of the Diocese in which they reside. They must have very low imperfect notions of the Church of Christ, its nature and constitution, not to see that they are guilty of the sin of schism in not doing it, and their congregations must have been badly instructed not to know they are involved in the same guilt in attending their ministrations. As to any interference on the part of the English Bishops, it would be a *brutum fulmen;* the English clergy when in Scotland, are out of their reach; they can do no more than Bishop Horne did, when he was applied to, which, no doubt, they all do, they can exhort the English clergy to be in communion with the Scotch Bishops, assuring them it would be their own practice in similar circumstances, being persuaded nothing would be required of them but what was necessary to maintain the order and unity of a Christian Church.

The love which this dutiful son of the Church, the Curate of Nayland, had for the mother that bare him manifested itself on every occasion. Her welfare was ever nearest his heart; and his fears for her safety were soon awakened. Not more than two months before his death, writing to a friend, in great alarm, he says—"I have been much hurt "by a private Letter, assuring me, that the patrimony or "settlement of the Church is about to be taken away by "the government, and that the poor bride will be put on a "separate maintenance, as divorced from her husband. If "she should marry again, and take the world for her pro-"tector, I fear that will last a very little while, and she will "ruin her character. What argument is there left for us? "now God has lost his title as King of Kings, how shall we "prove that he has *property* (in the world of his own mak-"ing) and that the Church holds under him? If such a de-"sign is in hand, the Methodists have been long preparing "the way for it, and the Minister will have them all on his "side. Is he also among the Methodists? Have any of the "Guardians of the Church been acquiring a religious cha-"racter only to open a masked battery without suspicion? "Will the clergy be lulled to sleep with the prospect "of peace, and leave the matter to the laity? We

" are either at a tremendous crisis, or it is all a sick " man's dream. Tell me which."—Alas! it was not a sick man's dream. Designs were in hand, and designs are in hand, which, if accomplished, must end in the destruction of the Church. Many have evil will at Sion, who say with the children of Edom, in the day of Jerusalem, Down with it, down with it even to the ground; and she has foes of her own household, ready, it is to be feared, to betray her for " thirty pieces of silver." From what painful anxieties has the good man probably escaped! Had he lived to see the mortal blow lately aimed at the Church of England, his spirit must have once more sunk under the apprehension of the danger.

However some may suppose, that the repeal of the test act, a part of the meditated plan, would be attended with no inconvenience or detriment to the Church, he was not to be told, that when the fence of a vineyard is taken away, all they that go by pluck off the grapes; the boar out of the wood doth waste it, and the wild beasts of the field devour it. And as to the abolition of tithes, another part of the meditated plan, for which some contend as necessary to the improvement of agriculture, and enriching the state, he was of opinion, " it is the blessing of God," and not robbing the Church, " that maketh rich;" which blessing is to be obtained, not by transgressing, but by keeping his laws. To the suggestion, that tithes are not payable under the Gospel, the answer in few words, is, that Abraham, the father of the faithful, to whom the Gospel was preached, paid tithes to Melchisedeck, after whose order, Christ is a priest for ever; and if Abraham paid tithes, to whom the Gospel was preached, tithes are payable under the Gospel; not to mention the argument from the Apostle—" Even so hath the Lord or- " dained, that they which preach the Gospel, should live of " the Gospel," as they " which wait at the altar, are partakers " with the altar"—by *receiving tithes.* And as to the notion, that some better mode for maintenance of the Clergy might be adopted than that which God himself had appointed, the natural reply is, that all attempts to improve on divine institutions are presumptuous, and " the foolishness of God is " wiser than men." Should the bait be held out to the Clergy

of some immediate advantage to be derived to them from a commutation of tithes, aware that it was only a bait, his observation would be

Timeo Danaos—et dona ferentes.

But let us not despond; "we will pray yet against their "wickedness;" and blessed be God for his great goodness, we have a gracious Sovereign, mindful of the oath he has taken to *maintain the Church-lands, and the rights belonging to it;* who is, what his title imports, Defender of the Faith, and the nursing Father of the Church.—Long may he live! May the King live for ever!

In 1793, he published, in four numbers, *The grand Analogy, or the Testimony of Nature and Heathen Antiquity to the Truth of a Trinity in Unity,* and inscribed them to Bishop Horsley, as no less profoundly skilled in every branch of Human Learning, than well affected to every doctrine of the Christian faith. To this was added, a Letter to the Editor of the British Critic for October 1793, expostulating with him after a friendly manner, for having, in his Review of the Trinitarian Analogy, so slightly noticed and thrown aside as a trifle, an argument so plainly founded on Divine Revelation, and supported by evidence old and new from every quarter, expressing a wish, likewise, that the Reviewer had shewn his readers, in as few words as possible, *what* the argument was, what the *design* of it, and to what sort of *persons* more particularly addressed, as an *argumentum ad homines,* and concluding with a little seasonable advice for his future government. Unimportant as the subject might appear in the eye of the British Critic, it is, as this Author truly observes, the most fruitful in the whole compass of Literature, and deserves the consideration of every scholar; but it should be examined, as he has done, with reverence and caution. It opens a new and striking alliance between the theology of Scripture, the constitution of Nature, and the mythological mysteries of Heathenism, as every one must surely be convinced, who pays the least attention to what is here offered to his notice. It connects

and reconciles all learning and religion, and renders the study of ancient authors more profitable and entertaining to those who delight in reading them. And successful as Mr. Maurice has been in his *Dissertation on the Oriental Trinities*, in bringing the *Pagan triads* of Deity to bear witness to the truth of Revelation (as counterfeits afford proof to realities) and to defend and illustrate the Mosaic and Christian system of Theology against the attacks made on them, through the imagined antiquity of India and its sciences (for which he merits the highest commendation) he might have derived some useful information from a perusal of the *Trinitarian Analogy*, as unhappily, he is not always so correct as could be wished. For after allowing that the Brahmins in their religious rites practise the Sabian superstition, the worship of fire, he says, "still the acknowledged object of "their worship is the GREAT FATHER OF ALL, adored with "an endless variety of rites in every age and region of the "world," as if there was no difference between Jehovah and Baal; and the GREAT FATHER OF ALL could be the acknowledged object of their worship, who worship Fire, the creature instead of the Creator. And in speaking of the Cherubim, he observes, on the authority of Calmet and Prideaux, that those which were immediately over the ark were naked figures in a human form; when, on the authority of Scripture, and as described in the vision of Ezekiel, mentioned too by himself, we are assured of the contrary; that instead of naked figures in a human form, they had four faces, the face of a man and the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle. These Ezekiel knew to be the Cherubim; they are the Cherubim of glory, spoken of by St. Paul, as overshadowing the Mercy Seat,—and as Moses was admonished of God, when about to make the tabernacle, to see that he made all things according to the pattern shewed to him in the Mount; is it not inadvertent to say, that "this mode, "however, of representing the Cherubim in Sculpture was "not adhered to in those which were immediately over the "ark?" And possibly he might have been led to see, more clearly than he appears to do, in the Brahmian System of

Theology, and that of the Grecian Philosophers, the *physical* Deity of the Poet—

> All are but parts of one stupendous whole,
> Whose body nature is, and God the soul.

On the death of Bishop Horne, in 1792, this his afflicted Chaplain, out of dutiful and affectionate regard to the memory of the venerable prelate, his dear friend and patron, undertook the task, (I may add the *painful* task,) of recording his Life; for the worthy Biographer must have felt what another friend would have done, had it fallen to his lot; who having been amused with the Life of Seth Ward, Bishop of Salisbury, written by his intimate friend and companion Walter Pope, used to say to him, "When you are a Bishop, I shall like to be your Walter Pope, in every particular except one, that of living to write your life."

> Past scenes the fancy wanders o'er,
> And sighs to think they are no more.

It was published in 1795, and the second edition in 1799, with a new preface containing a concise but clear exposition of the leading opinions entertained by Mr. Hutchinson on certain interesting points in theology and philosophy. Some how or other, it has been the fashion of some people to speak slightingly of the work; but for what reason, who can guess? It was industriously reported indeed, that the Bishop had long renounced Hutchinsonianism; and, perhaps, the retailers of the report are induced to depreciate the performance, being displeased to see it proved in the Life, that his sentiments on this important subject were unchanged—"thus saying, thou reproachest us." Though why there should be any wish to take away the good Bishop from the Hutchinsonians, one cannot tell, unless allowing him to be one—a character no less wise and great, than good and pious—should seem to imply, as it really does, that the *thing* if "every where spoken against" (as Christianity itself was at first) is spoken against falsely. However, as concerning the life; if through evil report lies the road, it lies through good report also; for a gentleman, writing to a friend on reading it, says, "It is executed with more skill,

" more talent, more address, and more feeling than can be " described; and if there was only one *Horne*, it may really " be said, there was only one *Jones* fit to paint his picture." And in a Letter to a worthy Bishop of the Episcopal Church in Scotland, is the following passage. " I have perused the " Life again and again with increasing pleasure. Acknow- " ledgments are likewise due, not only from me, but from the " whole society with which I am connected, to the worthy " Biographer, for the very favourable terms in which he has " mentioned the principles and situation of the Scotch Epis- " copal Church. It may be hoped, that the description he " has given of both will have the designed effect, in making " us better known, and more respected, among those who " were either ignorant of us, or prejudiced against us. I am " much delighted with Mr. Jones's account of the good " Bishop's *Hutchinsonianism*, which is just what I expected, " not a precarious hypothesis, founded on doubtful etymolo- " gies, but a clear and well-grounded belief of the grand " scheme of redemption, as exhibited in that marvellous sys- " tem of creation, wherein the works of nature bear witness to " the economy of grace, and the material heavens declare the " glory of the redeeming God, graciously manifested as the " Light and Life of the world. Such was the faith of the " worshippers of the true God from the beginning of the " world, and such the Faith in which Bishop Horne lived and " died, who, being dead, yet speaketh. *In pace requiescat, in* " *gloria resurgat.*"—To the objectors (for some such it seems there are) against publishing the Essays and Thoughts on various subjects at the end of the Life, the following observation of a judicious friend, who read them in manuscript, will be a sufficient answer: " The perusal of the work has amused me " highly: if it be not an undertaking in which strong ex- " ertions of talent are to be expected, yet it is in my opinion " a very entertaining, and in many places a very instructive " miscellany. The most obvious feature of the whole, is, I " think, the surprising manner in which the truly pious Au- " thor has applied all kind of reflection, and all kind of read- " ing, history, philosophy, anecdotes, poetry, to the great " purpose of religious edification, and the amendment of " thought and conduct."

The life of a private country clergyman is not expected to abound with incidents. "One day telleth another." And happy the uniformity, when it consists in doing good. Such was that of the Minister of Nayland, who, to all his other knowledge, added the knowledge of medicine, to the benefit and comfort of his people, the sheep of his pasture. As Physician both of body and soul, "he bound up the broken-"hearted, he gave medicine to heal their sickness"—"he went "about doing good." But though the incidents to be related were few, his life was not without variety. He had an inexhaustible fund within himself. His talents being various, like those of his favourite Author, the great Lord Bacon, his studies were various too: and the instruction of his pupils in the different branches of Literature was not less entertaining to himself than edifying to them. It was often lamented by some of his friends, that he who was so fit to teach men, should have so much of his time taken up in teaching boys; but "there is a time to every purpose," and he found it.—"Are "there not twelve hours in the day?" His engagements with pupils did not take him off from other pursuits, or from teaching men, as his numerous publications bear witness. When a person of great eminence in the Church, whose judgment might be relied on, and who knew Mr. Jones *intus et in cute*, was asked by a noble Lord, to whom he had been recommended, whether he would be a proper tutor for his sons, previously to their going to the University? the answer was, "Your Lordship may think yourself happy if you can prevail "on him to take them. He is every thing you could wish. "Besides his extensive knowledge of all kinds, and his singu-"lar faculty of communicating to others what he knows, he is "full of observation; nothing escapes him; the most common "occurrences of life supply him with matter for improvement "of the mind, and his conversation is remarkably lively and "agreeable."—And to be sure, he so far discovered the philosopher's stone, that he had beyond any man the art of converting all things into gold. "His leaf also shall not "fade;" "the ordinary chit chat (says Archbishop Secker) "of a good man is worth something." The connection took place to the mutual satisfaction of all parties. Their prin-

ciples being congenial, his Lordship was pleased with Mr. Jones, and he with his Lordship; the tutor was much delighted with his pupils, and the pupils highly respected their tutor. The acquaintance improved into friendship, and the friendship was founded on the purest motives. But, as "there is a time to every purpose under heaven," alas! "there is a time to weep." In the midst of life, we are in death, and his Lordship's fair prospects of happiness in his family are clouded by the untimely death of his eldest son; a hopeful flower cut down in the morning. "In the multitude "of sorrows that he has in his heart," for the loss of such a son, so dutiful, so affectionate, so pious, may the divine comfort refresh his soul!

The days of our age are threescore years and ten. No one, therefore, this accurate observer used to say, dies by *chance* after seventy. The chance is if he lives. Having now, in 1798, exceeded that period, he found "his strength but labour and "sorrow." "The clouds returned after the rain, and all the "daughters of music were brought low." Like old Barzillai, "he heard no more the voice of singing men and singing wo-"men," and the Organ, his favourite instrument, ever tuned to the praises of redeeming love, which used to solace him in all his woes, now lost its charms. In the autumn of this year, however, he was presented by the Archbishop of Canterbury to the sine-cure Rectory of Holingbourn in Kent, benevolently intended as a convenient addition to his income, after the discontinuance of his pupils. When he went to be inducted, he took up his residence for two or three days with his highly respected and worthy friend the Rev. William Horne, Rector of Otham, in that neighbourhood. There he received a visit from his very old friend and Fellow Collegian the Rev. Dr. Fairfax of Leeds Castle. The interview was affecting, as they had not seen one another for many years, and both were now well stricken in age. It happened to be at the time when a communication was much talked of between the counties of Kent and Essex, by means of a tunnel under the Thames, and they amused themselves with the idea of taking advantage of it, when finished, and meeting some day at Gravesend. One of the company, nearly of the

same age, observed (whether seasonably or unseasonably, I will not say, but it was not forgotten) that most probably their next meeting would be at *Gravesend*. And it so fell out, that these two friends "in their deaths were not (long) "divided;" for Dr. Fairfax survived Mr. Jones only a few months. To Mr. Jones himself it was of no consequence, but it would have been for the benefit of his family, had he been the survivor, as Dr. Fairfax was one of the lives on the estate belonging to the sine-cure Rectory of Holingbourn, and the fine on a renewal would have been something considerable.

In this year was published *A Letter to the Church of England, pointing out some popular errors of bad consequence.* By an old Friend and Servant of the Church. The Author wished to be concealed, but it could not be; and when he complained he was discovered, he was told by a friend, there was but one way for him to disguise himself, which he would not submit to, and that was, to write nonsense, for then nobody would take it to be his. It is executed with great vigour of mind, and shews, that though "his outward man decayed, the inward was renewed day "by day." The popular errors of dangerous consequence alluded to in this his farewel Letter, respect, 1st. Government—in setting up the *power of the people* as supreme; when, as the Scripture and the Church expressly teach, there is *no power but of God.*—2. The Revolution—perversely employing, what was intended to preserve the Constitution, as an engine for destroying it.—3d. Schism—making too light of the offence, and danger of it, considering schism as no sin, and the being out of the ark not less a state of safety, than the being in it.—4thly. Revelation—substituting the *light of nature* for it, as some do, though in the things of God, we must be *all taught of God*, as man was at first; or retaining both, as others do, supposing them to be consistent, which they are not;—ploughing with an ox and an ass together was forbidden by the law, and is contrary to the gospel. "Be ye not unequally yoked."—5thly. Spirit—taking away from us all the inward and vital part of religion, and leaving us nothing but the husks, as too many do, who profess themselves to be wise and to see farther than others;

denying to *visible signs invisible spiritual graces*, though man being composed of soul and body, all true religion has a part for both.—6thly, OLD TESTAMENT—teaching that the Old Testament has not the promise of life, whereas the *old* is not contrary to the *new*, for from the beginning of the world, life was revealed to man, through Jesus Christ the promised seed, the same yesterday, to-day, and for ever; and our father Abraham lived as a stranger upon earth, looking for a better state, and a better life.—7thly. IDOLATRY—the abuse of heathen learning, when to that *wisdom of words*, which the Greeks and Romans were ever seeking after, and for which we apply to them, we take along with it their pride, their licentiousness of sentiment, their error of principle, and sometimes even the vilest of their idolatry.—8thly. HUMAN AUTHORITY—Under this head, he laments, that while the age abounds with affected declamations against human authority, there never was a time when men so meanly submitted their understandings to be led away by one another. It is an honour to submit our faculties to God, who gave them, but it is base and servile to submit to the usurpations of man in things pertaining to God. And he asks, whether the doctrines of Mr. Locke, whom the world is gone after, will prepare any young man for preaching the gospel of Jesus Christ, when he was the oracle to those who began and conducted the American Rebellion, which led to the French Revolution; which will lead (unless God in his mercy interfere) to the total overthrow of Religion and Government in this kingdom, perhaps in the whole Christian world; the prime favourite and grand instrument with that mischievous infidel VOLTAIRE; who knew what he was about when he came forward to destroy Christianity as he had threatened, with Mr. Locke in his hand. This letter was admirably well reviewed in the Anti-Jacobin Review for October and November in 1798, and it is a pleasing circumstance to think there is a periodical publication, the Editors of which are disposed to consider it as the text book of their principles, and contract the solemn engagement on all occasions to act up to the principles this faithful old friend and servant of the Church has promulged, and support them to the utmost of their power.

In the very imperfect sketch hitherto given of this truly extraordinary man, mention is made of some of his works, but of many more no notice is taken. To enumerate the whole might be impracticable; for it is a question if the learned Author himself could have given a list of all he had written, any more than another great bulwark of the Christian Faith and Church, the Rev. Charles Leslie, who being asked for a catalogue of his works, declared, after giving a list of near one hundred different tracts, he could not vouch for its being compleat, having written so much in his time, that he could not well recollect what he had written *. The observation of the Pope to Dr. Stapleton, on reading four books of Hooker's Ecclesiastical Polity, may be applied to Mr. Jones, by the reader of his works, "There is no learn-"ing that this man hath not searched into; nothing too hard "for his understanding. This man indeed deserves the name "of an Author; his books will get reverence by age; for "there are in them such seeds of eternity, they shall last till "the last fire shall consume all learning."

From a survey of what this servant of God has done, it appears, how closely through life he kept within the circle of his duty; the three great subjects, with which a Christian Minister is concerned; the word of God, the Church of God, and the Christian life, having uniformly been the employment of his thoughts. And as, among David's mighty men, who fought his battles, there were different degrees of merit, some attaining to higher honours than others; so is it among the mighty men, who fight the battles of the Son of David; and while others attain their respective honours, this champion of the Church militant must be allowed to have attained to the honour of the first, and "sit chief "among the captains."

In the year 1799 "the sorrows of his heart were (greatly) "enlarged." It began with a severe trial, the irreparable loss of the careful manager of his family and all his worldly affairs, his almoner, his counsellor, his example, his compa-

* In the Appendix, No. II. the reader will be gratified by one of these fugitive Pieces preserved by the attention of a friend. It shall speak in its own praise.

nion, his best friend, his beloved wife, with whom he had lived in sweet converse for near half a century.

> ———— O the tender ties
> Close twisted with the fibres of the heart!
> Which broken, break them; and drain off the soul
> Of human joy; and make it pain to live—
> And is it then to live? when *such* friends part
> 'Tis the Survivor dies.—

In a Letter to his intimate and dear friend, the Rev. Dr. Glasse, on the mournful event*, he pours forth all his soul; he pathetically describes the distressed state of his afflicted mind, and draws a finished portrait of his departed saint.—Though it should hourly be remembered, he observes in another Letter, that when dear friends have lived to their age, it signifies little which of them goes first, yet alas! she was so helpful, and he so helpless, she so good, and he so weak, his memory brought more distress than comfort. This affliction was soon accompanied by another, and was probably the cause of it. "The earthy tabernacle weigheth "down the mind that museth upon many things," and the mind likewise hath its influence on the earthy tabernacle, nothing being more prejudicial to the health of the body than grief. "Heaviness in the heart of a man maketh it "stoop," and "a broken spirit drieth the bones." A paralytic stroke, alas! deprived him of the use of one side. This, indeed, he so far recovered, in a short time, as to be able to walk with a stick, and to write. By the mercy of God, his understanding was not in the least affected, which was a great happiness; "his wisdom remained with him." Of the finished character of this humble disciple of the blessed Jesus, a more just idea cannot be given than is conveyed in the following Letter of his to a particular friend, who made him a visit in the course of this summer, wherein is shewn how faithfully he copied after his heavenly Master, the divine Exemplar—*Learn of me, for I am meek and lowly in heart.*

* See Appendix, No. III.

" My dear Friend,

" I hold a pen (and hardly) to thank you for " your late kind visit on the true Christian principle, expect- " ing no return—I recollect only one circumstance to make " me uneasy—When I shewed you in the second lesson for " last Thursday evening, what I took for an ominous passage, " 2 Tim. iv. 6*, you asked me, If I applied the subsequent " verses also†? I answered, without thought, yes, and have " suffered for it ever since; for no mind can be more averse " than my own to the very appearance of assuming any thing, " when I am rather renouncing every thing.—All I dare say, " or would permit any other to say for me, is only to repeat " those words which our Saviour used towards the woman " with the box of ointment—' He hath done what he could!' " —and as she made an offering at the head of Christ, I would " offer all I have at his feet.—How much have I to say, and " how little can be said! I must have another night's sleep " before I can write another Letter.

" God bless you.

" W. JONES.

" *July* 30, 1799,
" My birth-day.

" *multos et felices*—many and happy, says the world,
" —few and evil, says the Patriarch."

In this infirm state of body, he lived several months; " wearisome nights were appointed unto him," but his months were not altogether " months of vanity;" he passed the days in the employment of his thoughts, and the exercise of his pen, continuing to do the work of God, to demonstrate his wisdom, and to defend his truth—till at last, as if he felt himself arrested by the hand of death, he sud-

* " The time of my departure is at hand."

† His friend meaning for his comfort, that he should apply them. " I have fought a good fight"—" henceforth there is laid up for me " a crown of righteousness."

denly quitted his study and retired to his chamber, from whence he came out no more, breaking off in the middle of a Letter to a friend, which, after an abrupt transition from the original subject, he left unfinished with these remarkable words, the last of which are written in a particularly strong and steady manner—" I begin to feel, as well as understand, " that there was no possible way of taking my poor broken " heart from the fatal subject of the grief that was daily " preying upon it to its destruction, but that which Provi- " dence hath been pleased to take, of turning my thoughts " from my mind, to most alarming *symptoms of approaching* " DEATH." Like many other good and pious men before him, he had long very much dreaded the pains of death, but to his own great comfort, this dread he completely overcame. The sacrament had been frequently administered to him during his confinement, and he received it for the last time a few days before his death. About the time of his departure, as his Curate was standing by his bedside, he requested him to read the 71st Psalm, which was no sooner done, than he took him by the hand, and said, with great mildness and composure, " If this be dying, Mr. Sims, I had " no idea what dying was before;" and then added, in a somewhat stronger tone of voice, " *thank God, thank God,* " that it is no worse." He continued sensible, after this, just long enough to take leave of his children (a son and a daughter) who being both settled at no great distance, had one or other been very much with him since the loss of his dear companion, and had done every thing in their power to alleviate his sorrows and to comfort him; and, on the morning of the Epiphany, he expired, without a groan or a sigh.—" And when Jacob had made an end of commanding " his sons, he gathered up his feet into the bed, and yielded " up the ghost."

APPENDIX.

(No. I.)

Written at a Seat, under some sequestered Oaks, in a natural Wilderness, near Gestingthorpe.

A Monastic Ode.

Solitudo quam dilecta!
Hinc in cœlum via recta.
Procul est insanitatis
Et theatrum vanitatis.
Plebs si sævit, hic sedebo,
Et quæ suprà sunt videbo.
Mecum angeli cautabunt,
Cœli Dominum laudabunt.
O si semper sic sederem,
Mundi turbas nec viderem!
Me dum tollent angelorum
Grex ad Paradisi chorum;
Et, ut sanctus eremita,
Dulci requiescam vitâ.

The same in English, by the Author.

Hail, Solitude! how sweet thy shade,
For holy contemplation made!
Far from the world, no more I see
That stage of sin and vanity.
While nations rage, my ravish'd sight
I lift to realms of peace and light,
And hear celestial voices sing
The praise of their immortal King.
Here would I sit, to peace consign'd,
And leave a troubled world behind,

Till Angels waft me hence, to rest
In Paradise among the blest;
With hermits there to taste of bliss,
Who walk'd with God in shades like this.

WILLIAM JONES.

Gestingthorpe, Sept. 26, 1792.

The foregoing verses having been sent to a friend, then at Brighthelmstone, the following reply to them, in the same Latin and English measure, was received *by the return of the post.*

HEU quam debiles querelas!
Tune gemis, tune anhelas?
Tune, miles Christianus,
Detrahis invictas manus,
Æmulusque monachorum,
Oblivisceris laborum?
Estne tempus dormitandi,
Otiumque efflagitandi,
Hostium dum turmæ ingentes,
Improbe superbientes,
Acriter fideles premunt,
Signa tollunt, clamant, fremunt?
NON PER SYLVAS, SED PER CASTRA,
NOBIS ITER EST AD ASTRA.
Te, Supremus Dux Salutis,
(Vestibus cruore imbutis*,)
Advocat commilitonem;
Præbet Spiritûs mucronem†.
Et post pugnam, (quam pugnare
Turpe et fædum recusare,)
Brevem pugnam, licèt duram,
Monstrat gloriam futuram.

* Apoc. xix. 13. Esai. lxiii. 1, 2, 3.
† Ep. D. Paul, ad Ephes. vi. 16.

In English, by the same.

Alas, in what inglorious strains
My once heroic friend complains!
Wilt thou, a gallant vet'ran, yield,
And, still unconquer'd, quit the field?
Enamour'd of monastic ease,
Say, dost thou pant for shades like these?
Is it a time to seek repose,
When, all around, insulting foes,
A furious, rash, impetuous throng,
Eager for combat, rush along,
Their banners raise with hideous cry,
And truth, and God himself, defy?
Not through the silence of the groves,
Which pensive meditation loves,
But through fierce conflicts and alarms,
The din of war, the clang of arms,
And all the terrors of the fight,
The Christian seeks the realms of light.
Foremost amidst th' ensanguin'd flood,
(His sacred vestments dipt in blood)
On thee thy Saviour casts his eyes;
"My fellow-soldier, hail!" he cries.
Consign'd to thee by his command
The sword of truth adorns thy hand;
He bids thee wield it on the plain,
Bids thee his own great cause maintain,
And, after one laborious day,
To endless glory points the way.

George Henry Glasse.

Brighthelmstone, Sept. 29, 1792.

(No. II.)

GULIELMUS JONES amicissimo suo
———charissimæ sororis obitum lugenti.

Gemitibus tuis respondent suspiria mea. Luctuosi quod scripseris ab alio prius acceperam, maximo quidem cum dolore. O si quidquam solatii ex verbis meis accederet! Amici enim loquela mœrentis animi medicina. Si per ægritudinem liceat, fac tecum recogites, quæ sæpius cogitavisti. Abiit, non periit: mortalis desideratur, immortalis reperietur; ex infirmâ validam, fragili æternam, caducâ beatam habebis. Quotidianis laboribus, ut anteà, te exerceas: mens variis negotiis occupata non vacat dolori. Tempus novas cogitationes afferet; at super omnia Fides, et nobiscum DEUS. Interiit, quæ habuit te fratrem observantissimum, diligentissimum, piissimum: at restant plurimi, quibus te salvo est opus. Vivas, valeas, et perdures; non oblitus amicorum, qui nec obliviscendus.

(No. III.)

" MY DEAR FRIEND, *Feb.* 10.

" Though I am in a very low and sorrowful " state, from the pressure of a troublesome memory upon a " broken heart, I am not insensible to the expressions of your " kind consolatory letter; for which I heartily thank you, and " pray that the effect of it may remain with me. The pros- " peet which has been before me for several weeks past has " kept my mind (too weak and soft upon all tender occasions) " under continual, and, as I feared, insupportable agitation; " till, after a painful struggle, no relief could be found but " by bowing my head with silent submission to the will of " God; which came to pass but a few days before the fatal

" stroke. I have found it pleasant in time past to *do the work* " of God; to demonstrate his wisdom, and to defend his " truth, to the hazard of my quiet and my reputation; but, " O my dear friend! I never knew till now what it was to " *suffer the will* of God; although my life has never been long " free from great trials and troubles. Neither was I sensible " of the evil of Adam's transgression, till it took effect upon " the life of my blessed companion, of whom neither I nor the " world was worthy. If I could judge of this case as an in- " different person, I should see great reason to give thanks " and glory to God for his mercies. We had every prepara- " tory comfort; and death at last came in such a form as to " seem disarmed of his sting. A Christian clergyman of this " neighbourhood, who is my good friend, administered the " communion to her in her bedchamber while she was well " enough to kneel by the side of him; and he declared to me " afterwards, that he was charmed and edified by the sight; " for, that the peace of Heaven was visible in her countenance. " I saw the same; and I would have given my life if that " look could have been taken and preserved; it would have " been a sermon to the end of the world. On the last evening, " she sate with me in the parlour where I am now writing; and " I read the lessons of the day to her as usual, in the first of " which there was this remarkable passage—' *and the time* " *drew nigh that Israel must die.*' Of this I felt the effects; " but made no remarks. On her last morning, we expected " her below stairs; but, at eleven o'clock, as I was going out " to church to join with the congregation in praying for her, " an alarming drowsiness had seized upon her, and she " seemed as a person literally falling asleep; till at the point " of noon, it appeared that she was gone; but the article of " her dying could not be distinguished; it was more like a " translation.

" I have reason to remember, with great thankfulness, that " her life was preserved a year longer than I expected; in " consequence of which I had the blessing of her attendance " to help and comfort me under a tedious illness of the last " summer, under which I should probably have sunk if she " had been taken away sooner. It so pleased God that when

" she grew worse, I became better, and able to attend her " with all the zeal the tenderest affection could inspire. But " how different were our services! She, though with the weak- " ness of a woman, and in her seventy-fifth year, had the for- " titude of a man, I mean a Christian—and all her conversa- " tion tended to lessen the evils of life, while it inspired hope " and patience under them. The support which she adminis- " tered, was of such a sort as might have been expected from " an angel; while I when my turn came, was too much over- " whelmed with the affliction of a weak mortal.

" My loss comprehends every thing that was most valuable " to me upon earth. I have lost the manager, whose vigilant " attention to my worldly affairs, and exact method in order- " ing my family, preserved my mind at liberty to pursue my " studies without loss of time, or distraction of thought. I " have lost my almoner, who knew and understood the wants " of the poor better than I did; and was always ready to sup- " ply them to the best of our ability. I have lost my counsel- " lor, who generally knew what was best to be done in difficult " cases, and to whom I always found it of some advantage to " submit my compositions; and whose mind being little dis- " turbed with passions, was always inclined to peaceable and " Christian measures. I have lost my example, who always " observed a strict method of daily devotion, from which no- " thing could divert her, and whose patience, under every " kind of trial, seemed invincible. She was blessed with the " rare gift of an equal cheerful temper; and preserved it, " under a long course of ill health, I may say for forty years. " To have reached her age would to her have been impossible " without that quiet humble spirit which never admitted of " murmuring and complaining either in herself or others; " and patient quiet sufferers were the favourite objects of her " private charities. It might be of use to some good people " to know, that she had formed her mind after the rules of the " excellent Bishop Taylor, in his Holy Living and Dying; " an author of whom she was a great admirer in common with " her dear friend Bishop Horne. I have lost my companion, " whose conversation was sufficient of itself, if the world was " absent—to the surprize of some of my neighbours, who re-

" marked how much of our time we spent in solitude, and " wondered what we could find to converse about. But her " mind was so well furnished, and her objects so well select- " ed, that there were few great subjects in which we had not " a common interest. I have lost my best *friend*, who, re- " gardless of herself, studied my ease and advantage in every " thing. These things may be small to others, but they are " great to me: and though they are gone as a vision of the " night, the memory of them will always be upon my mind " during the remainder of my journey, which I must now " travel alone. Nevertheless, if the word of God be my com- " panion, and his Holy Spirit my guide, I need not be soli- " tary—till I shall once more join my departed saint, never " more to be separated; which God grant in his good time, " according to his word and promise in our Lord and Saviour " Jesus Christ. From your faithful and afflicted,

W. J."

The following INSCRIPTION and EPITAPH to the memory of two eminent persons, the particular friends of Mr. JONES, were thought worthy to be preserved among his other works.

(No. IV.)

INSCRIPTION to the memory of the Rev. ALEXANDER CATCOTT, intended to be placed in the Library of the City of Bristol, to which that learned and laborious Naturalist, and sound Divine, had presented his invaluable collection of Fossils.

Multiformia hæc et pretiosa Fossilium Exemplaria
Terræ Adamiticæ Reliquias,
Ac indubitata Diluvii Universalis Monimenta,
Magno Labore (non sine periculo) undique eruta et collecta
Scriptis suis illustravit
Et Posteritati, Rerum naturalium studiosæ, dicavit
ALEXANDER CATCOTT, A.M.
Ecclesiæ de Temple in hâc Urbe
Pastor, dum viveret, vigilantissimus;
Vir Vitæ integer, Moribus simplex, Pietate insignis;
Sacrâ Theologiâ, quam, ex fontibus Græcis et Hebraicis,
A primâ Juventute hauserat, eruditissimus;
Philosophiâ *Mosaicâ* nulli secundus;
Doctis legendus, Bonis omnibus venerandus.

Hæc scias, Hospes, æquum est de Viro optimè merito
Tu vero, Ipsius Voti, et Exempli memor,
Utere his, cum illo, ad Gloriam Dei.

(No. V.)

Epitaph in the Parish Church of Epsom, in Surry.

יהוה

Glory to God alone.

Sacred to the Memory
Of the Rev. JOHN PARKHURST, M.A.
Of this Parish,
And descended from the PARKHURSTS of Catesby in Northamptonshire.

His Life was distinguished,
Not by any Honours in the Church, but by deep and laborious Researches
Into the Treasures of divine Learning,
The Fruits of which are preserved in two invaluable Lexicons,
Wherein the original Text of the
Old and New Testament is interpreted
With extraordinary Light and Truth.

Reader!
If thou art thankful to God that such a Man lived,
Pray for the Christian World,
That neither the Pride of false Learning, nor the Growth of Unbelief
May so far prevail as to render his pious Labours
In any Degree ineffectual.

He lived in Christian Charity,
And departed in Faith and Hope,
On the 21st Day of February, 1797,
In the 69th Year of his Age.

THE

CATHOLIC DOCTRINE

OF A

TRINITY,

PROVED BY

Above an Hundred short and clear Arguments,

EXPRESSED IN THE TERMS OF

THE HOLY SCRIPTURE,

COMPARED AFTER A MANNER ENTIRELY NEW, AND DIGESTED UNDER THE FOUR FOLLOWING TITLES,

1. The Divinity of Christ.
2. The Divinity of the Holy Ghost.
3. The Plurality of Persons.
4. The Trinity in Unity.

WITH A

Few Reflections, occasionally interspersed, upon some of the *Arian* Writers, particularly Dr. *S. Clarke.*

TO WHICH IS NOW ADDED,

A LETTER TO THE COMMON PEOPLE;

IN ANSWER TO

SOME POPULAR ARGUMENTS

AGAINST

THE TRINITY.

Thou shalt answer for me, O Lord my God. Ps. xxxviii. 15.

Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 1 Cor. ii. 13.

TO THE

REVEREND AND WORTHY THE

VICE-CHANCELLOR,

THE HEADS OF HOUSES,

AND

OTHER MEMBERS OF THE

UNIVERSITY OF OXFORD,

THE FOLLOWING DEFENCE

OF THE

DOCTRINE OF THE EVER-BLESSED-TRINITY

IS MOST RESPECTFULLY INSCRIBED,

BY

THE AUTHOR.

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PREFACE.

My Bookseller having solicited me to republish this little Treatise, I have corrected the typographical errors of the last edition, and enlarged some passages of the work itself.

The attempt of a late Bishop of *Clogher* to propagate *Arianism* in the Church of *Ireland*, induced me to keep the Doctrine of the *Trinity* in my thoughts for some years; and I had a particular attention to it as often as the Scriptures, either of the Old or New Testament were before me. This little book was the fruit of my study; of which I have seen some good effects already, and ought not to despair of seeing more before I die.

Many other observations have occurred to me since the first publication, which I should willingly have added. But some readers might have been discouraged, if I had presented them with a book of too large a size: and the merits of the cause lie in a small compass.

The republication of this work, though merely accidental, is not unseasonable at this time, when we are taught from the press *, (and the author seems to be very much in earnest) that the only sure way of reducing Christianity to its primitive purity, is to abolish all *Creeds* and *Articles*. But the great rock of offence with this writer is the *Trinity;* to get rid of which, he would at once dissolve our whole ecclesiastical constitution and form of worship.

This wild project furnishes a melancholy confirmation of the censure passed upon us by some learned Protestants abroad; who have reflected upon *England* as a country pro-

* In a new work, intitled *The Confessional.*

ductive of literary monsters * ; where some old heresy is frequently rising up, as old comets have been supposed to do, with new and portentous appearances. And the reader whose sight can penetrate through the vehement accusations of *Popery, Bigotry, Persecution, Imposition,* and other fiery vapours with which this author hath surrounded his performance, will discover little, if any thing, more than *Arianism* at the centre.

The Scripture is the only rule that can enable us to judge, whether that or the Catholic Doctrine of the Trinity is more agreeable to truth : therefore I have confined myself to this unexceptionable kind of evidence for the proof of the latter, and have made the Scripture *its own interpreter.* But our adversaries, though they allow the sufficiency of the Scripture, and unjustly pretend to distinguish themselves from us by insisting upon it, do nevertheless make such frequent use of a lower sort of evidence to bias common readers, and show the expediency of what they are pleased to call *Reformation;* that I have thought proper to exhibit a specimen of their method of proceeding in that respect, by adding to this edition *A Letter to the Common People, in answer to some popular Arguments against the Trinity.* These arguments are extracted chiefly from a small book, intitled, *An Appeal to the Common Sense of all Christian People;* a thing very highly commended by the author of the *Confessional* †. But in this author's estimation, every writer that opposes the faith of the Church of *England* is *ipso facto* invincible; and consequently, this retailer of Dr. *Clarke*'s opinions, whoever he

* *Carpzov.* Pref. in Pseudo-Critic. *Whistonii.*

† " Which book," (says he) " has passed through two editions, " without any sort of reply that I have heard of. This looks as if " *able* writers were not willing to meddle with the subject, or that " *willing* writers were not *able* to manage it." p. 320. The Rev. Mr. *Landon* published an answer to this book in 1764, printed for *Whiston* and *White;* and he has mentioned another himself in a *note.* But had the case really been as he hath reported in his text, it will by no means follow, that a book is therefore unanswerable, because it hath received no answer. If this be good logic, I could present him with a conclusion or two which he would not very well like.

is, must come in for his share of merit and applause; which I by no means envy him.

So far as the Scripture itself hath been thought to furnish any objections to the received doctrine, I judged it the fairer and the surer way, to answer them as they were offered by Dr. *Clarke* himself; and have therefore no apology to make for neglecting some of his disciples, who have not made any improvement on his arguments; as I do not find that this gentleman hath: the second edition of whose Appeal was published in 1754, since which there have been two editions of the *Catholic Doctrine* in *England,* and one or more in *Ireland.*

By all the observations I have been able to make, the greater number of those who disbelieve the Trinity upon principle (for many do it implicitly, and are credulous in their unbelief) do not profess to take their notions of God from the Bible, but affect to distinguish themselves from the common herd by drawing them from the fountains of Reason and Philosophy. We cannot be persuaded, that the Trinity is denied by reasoners of this complexion, because the Scripture hath *not revealed* it: but do rather suspect, that some philosophers dissent from this point of Christian doctrine, because they are not humble enough to take the Scripture as a test of their religious opinions. In which case, the whole labour of collecting of texts, and framing of comments, and fishing for various readings, is an after-thought. It is submitted to rather for apology than for proof: to reconcile readers of the Scripture to that doctrine, which they would be more jealous of receiving if they knew it to have been originally borrowed from another quarter. He that would deceive a *Christian*, can seldom do his work effectually without a Bible in his hand: a consideration which may help us to a sight of the consequences, if persons were permitted to teach in our churches without any previous Enquiry concerning their religious sentiments, and so allowed to take the same liberty either through mistake or ill design, as was taken by the arch-deceiver in the wilderness*, who never meant to use the Scripture for edification, but only for destruction; not to apply it as an instrument of good, but to

* Matth. iv. 6.

turn it, as far as he was able, into an instrument of evil. The Bible was given us for the preservation of the kingdom of Christ upon earth; as the book of Statutes in this kingdom is intended to secure the authority of the government, together with the life, peace, and property of every individual: and we want no prophet to foreshew us the consequences, if all the malecontents in the nation were allowed to be public interpreters of the laws.

These considerations I leave the judicious to apply as they find occasion. I use them chiefly as hints, for the benefit both of such as may be in danger of wresting the Scriptures to their own destruction, and of such philosophers as those alluded to by St. *Paul**, who through the *profession* of fancied *wisdom* fell into real *folly*, and purchased a reputed knowledge of things natural and metaphysical, at the lamentable expence of losing the knowledge of *God*.

* Rom. i. 22. 1 Cor. i. 21.

Pluckley,
Jan. 1, 1767.

TO THE

READER.

THE Christian religion is best known and distinguished by the God proposed in it, as the object of our faith and obedience: and as there is no true religion, but the religion of Christians, so is there no true God, but the God of Christians.

Before the coming of *Christ*, and the fulfilling of the Law, God was known by the name of *Jehovah*, the God of *Abraham*, and of *Isaac*, and of *Jacob*. The *Israelites*, who were the seed of *Abraham*, and drew their whole religion from a divine revelation, had the knowledge of the true God; and the people of every other nation, who were "aliens from the "commonwealth of Israel, and strangers from the covenants "of promise," were also "without God in the world *." Though they talked much of God, and wrote much of him, and offered him many sacrifices, yet they knew him not: the being they served, was not God, but another in the place of him, falsely called by his name. And though some modern Christians have forgot there was any difference, yet the very *heathens* themselves, upon some occasions, were ready enough to allow it. *Naaman* the *Syrian*, when he was cured of his leprosy by the prophet *Elisha*, made a public confession of it.—"Behold, now I know that there is "no God in all the earth, but in Israel †." The same is affirmed by the inspired Psalmist—"All the gods of the hea-"thens are idols ‡;" and God himself declares them *all* to have been *vanities* §.

The case is now with the *Christians* under the Gospel, as it anciently was with the *Jews* under the Law: they believe in the only true God; while the unchristian part of mankind,

* Eph. ii. 12. † 2 Kings v. 15. ‡ Psal. xcvi. 5. § Jer. xiv. 22.

who are by far the majority, either know him not, or wilfully deny him; as *Pharaoh* did the *God of the Hebrews* when he was told of him. And we are now got to such a pitch of indevotion and ignorance, that among those who profess and call themselves *Christians*, there are too many who are almost come to be *Heathens* without knowing it. For there is a fashionable notion propagated by most of our moral writers, and readily subscribed to by those who say their prayers but seldom, and can never find time to read their Bible, that all who worship any God, worship the *same* God; as if we worshipped the three letters of the *word* God, instead of the *Being* meant and understood by it. The *Universal Prayer* of Mr. Alexander Pope was composed upon this plan; wherein the Supreme Being is addressed as a common *Father of all*, under the names, *Jehovah*, *Jove*, and *Lord*. And this humour of confounding things, which ought to be distinguished at the peril of our souls, and of comprehending *believers* and *idolaters* under one and the same religion, is called a *catholic spirit*, that shows the very exaltation of Christian charity. But God, it is to be feared, will require an account of it under another name; and though the *poet* could see no difference, but has mistaken *Jove* or *Jupiter* for the same *Father of all* with the *Lord Jehovah*; yet the *Apostle* has instructed us better; who, when the *Priest of Jupiter* came to offer sacrifice, exhorted him very passionately "to turn from those vanities unto the living God*;" well knowing that he whom the *Priest* adored under the name of *Jupiter* was not the *living God*, but a creature, a nothing, a *vanity*. Yet the catholic spirit of a moralist can discern no difference; and while it pretends some zeal for a sort of universal religion, common to *believers* and *infidels*, betrays a sad indifference for the Christian religion in particular. This error is so monstrous in a land enlightened by the Gospel, and yet so very common amongst us at present, that I may be pardoned for speaking of it in the manner it deserves. And let me beseech every serious person, who is willing to have his prayers heard, to consider this matter a little better, and use a more correct form; for God, who is

* Acts xiv. 15.

jealous of his honour, and has no communion with idols, will certainly reject the petition that sets him upon a level with *Baal* and *Jupiter*.

The *true God* is He that was "in Christ reconciling the "world to himself;" there is none other but He; and if this great characteristic be denied, or any other assumed in its stead, a man is left *without God;* after which he may call himself a *Deist*, if he will; but his God is a mere idol of the imagination, and has no corresponding reality in the whole universe of beings.

The modern *Jews*, by denying their *God* to have been *manifest in the flesh*, are as effectually departed from the *true* God, as their forefathers were, when they danced before the golden calf, and called their idolatrous service "a feast to the "Lord." For the Being of God is not an object of sight, but of faith; it enters first into the heart; and if it be wrong there, the *first* commandment is broken: if a figure of it be set up before the eyes, then the *second* is broken likewise. The first forbids us to *have* any other God; the second, to make any graven *image* of him. Now though we make no image, yet if with the heart we *believe* in any God different from the true, the idolatry indeed may be less, but the apostacy is the same. And this seems to be the case of the *Jew*.

The *Mahometans* are another set of infidels, who *abhor idols*, but have in express terms denied the *Son of God*, and set up an idol of the imagination, a God in *one Person*. They inveigh bitterly against the *Christians* for worshipping *three Gods;* for so they state the doctrine of a Trinity in *Unity*, as some others have done beside them.

In answer to all these abominations of the *Deist*, the *Jew*, and the *Mahometan*, and to shew that no unbeliever of any denomination can be a servant of the *true God*, it is written—"whosoever denieth the Son, the same hath not the Father *:" and again—"whosoever transgresseth and abideth not in the "doctrine of *Christ*, hath not GOD †." And let the *Socinians*, who have not only vindicated the religion of *Mahomet*, but preferred it to the Christianity of the Church of *England*, which with them is "*no better nor other than a sort of Pa-*

* 1 John ii. 23. † 2 John 9.

*ganism and Heathenism**," let them consider what a share they have in this condemnation.

And to bring this matter home to the *Arians;* it is to be observed, that every article of the Christian faith depends upon the doctrine of a Trinity in Unity. If that be given up, the other doctrines of our religion must go with it, and so it has been in fact, that the authors who have written against the Trinity, have also disputed away some other essential parts of Christianity; particularly the doctrines of the *satisfaction* and of *original sin.*

The whole Bible treats of little else but our *creation, redemption, sanctification, resurrection, and glorification,* by the power of *Christ* and the *Holy Spirit:* and the reader will find hereafter, that there is neither name, act, nor attribute of the Godhead, that is not shared in common by all the persons of the Trinity. If, therefore, the persons of *Christ* and the *Spirit* are not *God* in the Unity of *the Father,* then the prayers and praises we offer to them, as the authors of every blessing, will not be directed to the supreme Lord and God, beside whom no other is to be *worshipped,* but to his creatures and instruments: which overthrows the sense of our whole religion; and drives us upon a sort of second rate faith and worship, which beside the blasphemy of it, can be nothing but confusion and contradiction. It is no wonder then, that the *Arians* and *Socinians,* with their several under-sects and divisions, who have fallen into this snare, and departed from the divine *Unity,* while they pretend to be the only men who assert it, have never yet been able to agree in the forms of religious worship. Some of them allowing that *Christ* is to receive divine worship, but always with this reserve, that the prayer tend ultimately to the person of *the Father.* So that *Christ* is to be worshipped, only he is not to be worshipped: and if you should venture, when you are at the point of death, to say with St. *Stephen*—" Lord Jesus, receive my

* See *Leslie*'s Theological Works, *Fol.* Vol. I. p. 218. where the reader may find a great deal more to the same purpose; and particularly an Epistle of the *Socinians* to the *Morocco* Embassador, in the time of *Charles* II. a great curiosity, wherein their whole scheme is laid open to the bottom *by themselves.*

" spirit *" and confess the person of *Jesus* to be " the God " of the spirits of all flesh †," by committing your own spirit into his hands; you are to take care not to die without throwing in some qualifying comment, to assure him you do it only in hypocrisy, not meaning him but another. Others, again, knowing this distinction to be vain and indefensible, and the same for substance with the *Latria* and *Dulia*, by which the Church of *Rome* excuses her adoration of the *blessed Virgin*, &c. have fairly got rid of it, by denying to the person of *Christ* any *divine* worship or invocation at all; which is the case with our *Socinian Unitarians* here in *England;* for those of *Poland* are quite of another mind.

How far such differences as these must needs affect a *Liturgy*, it is very easy to foresee: and that it will for ever be as impossible to frame a Creed or a Service to please all those who bear the name of *Christians*, as to make a coat that shall fit men of all sizes ‡. *Prayer* and divine *worship* and religious *confession*, are the fruit and breath of *faith;* and " out " of the abundance of the heart, the mouth speaketh §:" so that until we are agreed in matters of *faith*, there is neither hope nor possibility of our agreeing in any form of *worship*. God is the fountain-head, and religion the stream that descends from it. Our sentiments as to religion always flow from the opinion we have formed of the divine nature; and will be right or wrong, sweet or bitter, as the fountain is from whence they are derived. It is the having a different God, that makes a different religion. A true God produces a true religion, a false God, a false religion. *Jews*, *Turks*, *Pagans*,

* Acts vii. 59. † Numb. xvi. 22.

‡ *Hales* of *Eton*, in his sarcastic and malicious *Tract upon Schism*, proposes it as a grand expedient for the advancing of *Unity*, that we should " consider all the Liturgies, that are and ever have been; and " remove from them whatever is scandalous to any party, and leave " nothing but what *all agree on*." He should have closed this sentence a little sooner; and advised us fairly and honestly to *leave nothing;* for that will certainly be the event, when the objections of *all parties* are suffered to prevail; there being no one page of the *Liturgy*, wherein *all*, who pretend to worship God as *Christians*, are *agreed*.

§ Matt. xii. 34.

Deists, Arians, Socinians, and *Christians* all differ about a religion, because they differ about a God.

These few observations will be sufficient, I hope, to raise the attention of the reader; and persuade him, that a right faith in God is a much more serious affair than some would make it; that it is of the last concern, and hath a necessary influence upon the practice and holiness of our lives; that as no other devotion is acceptable with God, but that which is seasoned with love and charity and uniformity, the very mark and badge whereby his disciples are to be known from the men of this world, it is the principal duty of every *Christian* to know in *whom* he ought to *believe*, that "with one mind and one mouth we may glorify God*:" for a right notion of God will as surely be followed by a sound faith and an uniform profession in all other points; as a false faith and a discordant worship will grow from every wrong opinion of him.

All that can be known of the true God, is to be known by *Revelation.* The false lights indeed of reason and nature are set up and recommended, as necessary to assist and ratify the evidence of Revelation: but enquiries of this kind, as they are now managed, generally end in the degradation of *Christ*, and the Christian religion†: till it can be shewn therefore that the Scripture neither does nor can shine by a light and authority of *its own*, the evidence we are to rest in, must be drawn from thence; and as we all have the same Scripture, without doubt we ought all to have the same opinion of God.

But here it is commonly objected, that men will be of different opinions, that they have a right to judge for themselves; and that when the best evidence the nature of the case will admit of is collected and laid before them, they must determine upon it *as it appears to them*, and according to the *light* of their own *consciences:* so that if they adhere as closely to their errors after they have consulted the proper

* Rom. xv. 6.

† You may have proof of this from the *Essay on Spirit*, by comparing the book with its *title*, which runs thus—*The Doctrine of the Trinity considered in the Light of* Reason *and* Nature, &c.

evidence as they did before, we are neither to wonder nor be troubled at it.

This very moderate and benevolent way of thinking, has been studiously recommended by those, who found it necessary to the well-being of their own opinions, that not a spark of zeal should be left amongst us. And surely it is no new thing that the advocates of any particular error, next to themselves and their own fashion, should naturally incline to those who are softest and stand least in the way. Hence it is, that however magisterial and insolent they may carry themselves in their own cause, they always take care to season their writings with the praises of this frozen indifference; calling that *Christian* charity, which is nothing but the absence of Christianity: and any the least appearance of earnestness for some great and valuable truth, which we are unwilling to part with, because we hope to be saved by it, is brow-beaten, condemned, and cast out of their moral system, under the name of *heat, want of temper, fire, fury*, &c. They add moreover, that articles of faith are things merely *speculative;* and that it is of little signification what a man *believes*, if he is but hearty and *sincere* in it: that is in other words, it is a mere trifle whether we feed upon bread * or poison †, the one will prove to be as good nourishment as the other, provided it be eaten with an appetite. Yet some well-meaning people are so puzzled and deceived by this sophistry, that they look upon concord among *Christians* as a thing impracticable and desperate; concluding a point to be *disputable* because it is *disputed;* and so they fall into a loose indifferent humour of palliating and thinking charitably, as it is called, of every error in faith and practice; as if the Church of *Christ* might very innocently be turned into a *Babel* of confusion.

Now that men do maintain opinions strangely different from one another, especially on subjects wherein it most concerns them to be agreed, is readily confessed: we are all witnesses of it: and, allowing them to be equally informed, there are but three possible sources from whence this difference can arise. It must be either from God, or from the

* See and Compare Deut. viii. 3. Amos viii. 11. Acts xx. 28.

† James iii. 8. 1 Tim. iv. 1.

Scripture, or from themselves. From God it cannot be, for it is a great evil; it is the triumph of Deists and reprobates, and the best handle the enemies of Christianity ever found against it; and God is not the author of evil. Nor can it be from the Scripture: to draw it thence, is but another way of imputing it to God. The Scripture is his word; and he is answerable for the effect of his words when written or reported, as when they are suggested at first hand by the voice of his Holy Spirit. It remains therefore, that the only source of this evil must be the heart of man: and that it really is so, will be evident from the Scripture, and the plainest matters of fact. The account we have of this affair is, in short, as follows—Ever since the *fall*, the nature of man has been blind and corrupt; his "understanding darkened *," and his affections polluted: upon the face of the whole earth there is no man, *Jew* or *Gentile*, that "understandeth and seeketh "after God †;" the *natural man*, or man remaining in that state wherein the fall left him, is so far from being able to discover or know any religious truth, that he hates and flies from it when it is proposed to him; he "receiveth not the things "of the Spirit of God ‡." Man is natural and earthly; the things of God are spiritual and heavenly; and these are contrary one to the other: therefore, as the "wisdom of this "world is foolishness with God §," so the wisdom of God is foolishness with the world. In a word, the sense man is now possessed of, where God does not restrain it, is used for evil and not for good: his "wisdom is earthly, sensual ‖, devilish ¶;" it is the sagacity of a brute **, animated by the malignity of an evil spirit.

This being the present state of man, the Scripture does therefore declare it necessary, that he should be "transformed by the renewing of his mind ††," and restored to that "sound mind ‡‡," and "light of the understanding §§," that "spiritual discernment ‖‖," with which the human nature was endued when it came from the hands of God, but to which it has been *dead* from the *day* that evil was brought into the world. And where the grace

* Ephes. iv. 18. † Rom. iii. 11. ‡ 1 Cor. ii. 14. § Ibid. iii. 19. ‖ Ψυχικη, Natural. ¶ James iii. 15. ** Jude 10. †† Rom. xii. 2. ‡‡ 2 Tim. i. 7. §§ Eph. i. 18. ‖‖ 1 Cor. ii. 14.

of God that should open the eyes, and prepare the heart to receive instruction*, has been obstinately withstood and resisted, this blindness, which at first was only *natural,* becomes *judicial;* from being a defect, it is confirmed into a judgment; and men are not only unable to discern the truth, but are settled and rivetted in error: which is the case with all those to whom "God sends strong delusion that they "should believe a lie, and have pleasure in unrighteous-"ness†." It is then they sit down in the "seat of the scorn-"ful," as "fools" that "make a mock at sin‡," and "de-"spisers of those that are good§;" hating and railing at their fellow-creatures, only because they are endued with the fear of God! This is the last stage of blindness; and it is referred to in those words of the Apostle—"If our Gospel be "hid, it is hid to them that are lost||:" as also in that lamentation of our blessed Lord over the city of *Jerusalem*—"If "thou hadst known, even thou, at least in this thy day, the "things that belong to thy peace! but now they are hid from "thine eyes¶."

The absolute necessity of God's grace to *lighten our darkness,* has often been largely and faithfully insisted upon by the writers and preachers of the church of *England;* but since a spirit of *Deism* has crept in among us, it has been openly slighted and contemned by some, and too much neglected by others; which has given an opportunity to several sorts of enthusiasts to make a wrong use of it: such as our *Quakers, Methodists,* and particularly the Rev. Mr. *William Law,* who, after writing so excellently upon the vanity of the world, and the follies of human life, (on which subjects he has no superior) has left us nothing to depend upon but *imagination,* and reduced the whole evidence of Christianity to fancied impulses and inspiration; so as to render the Scriptures useless, and the appointed *means* of grace contemptible. I have observed the like to have happened in many other instances; that where any essential point of doctrine has been dropt by the writers of the church, or at least not brought out to view so often as it should have been, it has been taken up by others, (as all *tares* are sown

* Prov. xx. 12. and xvi. 1. † 2 Thess. ii. 11. ‡ Prov. xiv. 9.
§ 2 Tim. iii. 3. || 2 Cor. iv. 3. ¶ Luke xix. 42.

while the husbandmen are *asleep*) and employed, under some false state of it, to the no small disadvantage of the church and the Christian religion.

To illustrate this subject a little farther, I shall make it appear by a few plain examples, that where mankind have been divided in their opinions with regard to any divine truth, it has not been owing to the ambiguity of its terms, or the defect of its evidence, but wholly and solely to the state and temper of the hearers. And thus *Christ* himself has instructed us in his parable of the *sower;* that where the good seed of the word perishes, it is to be imputed to the *ground* and not to the *seed.* How else can we account for it, that when St. *Paul* laid the evidence of the Gospel before a large assembly of *Jews* at *Rome*, " some believed the things which " were spoken, and some believed not*," though the same things were spoken to all? Such in general was the success of the apostolical preaching; some few " receiving the word " with gladness," while others opposed themselves and blasphemed. And though it be supposed, that *words* are more easily misunderstood than *facts,* and may admit of a greater latitude; yet *here* we shall find, that the same spirit which has divided mankind in what are called the more speculative points of faith, will also divide them in the plainest and most striking matters of fact. The resurrection of *Lazarus* was a matter of fact, seen and attested by a competent number of witnesses; but how different was the effect of it upon differrent persons! for while it had its free course with many of the *Jews,* and moved them to *believe on Jesus,* it only moved *the chief Priests* to hate him the more; and they consulted how " they might put Lazarus also to death†." When *Jesus* cured the blind, and cast out devils, some rightly concluded—" Rabbi, thou art a teacher come from God; for " no man can do these miracles that thou dost, except God " be with him‡:" yet there were not a few, and they of the most learned and knowing too, who concluded far otherwise, that he " cast out devils by Beelzebub the prince of the " devils§." So likewise, when the Holy Ghost descended on the Apostles, and inspired them with the gift of tongues, some *devout men* were amazed and confounded at the miracle;

* Acts xxviii. 24. † John xii. 10, 11. ‡ John iii. 2. § Matth. xii. 24.

plainly seeing the hand of God in it, and asking what it *meant*, what was the end and design of it? and being informed by St. *Peter's* discourse, that it was to confirm the mission of "Jesus of Nazareth, received his word gladly, and were bap-"tized*;" while *others*, to avoid the conclusion, "mocking, "said, these men are full of new wine†." Here is a great multitude assembled together; all of them witnesses to the same fact; yet, in their *opinions* of it, they are as far asunder as drunkenness is from inspiration. But in this case no Christian will raise a doubt about the *real* inspiration of the Apostles, or deny the power of God to have been sufficiently manifested, because some were so profane and senseless as to ridicule it, under the name of drunkenness.

This self-deceit always operates by the assistance of some false principle contrary to the Scripture: which gets possession of the heart by ministering to the passions. And till that be dispossessed, no truth will be suffered to enter which can in the least affect or destroy it. A man in such circumstances may see the truth staring him in the face; and the clearer he sees it, the more he will be enraged at it. He may be convicted, and left without a word to say, but what will expose the hardness and perplexity of his heart; but till it be emptied of its evil treasure, and he becomes as a little child that has nothing of *its own* to oppose to the revelation of God, he cannot be *converted;* but will either shut his eyes, and deny the evidence that is offered to him, or pretend it is a *nice point*, very difficult to be understood; and so give a perverse turn to it, though it be ever so plain and intelligible.

Till the disciples of *Christ* resigned themselves up to be led into all truth by the teaching of the Holy Spirit, they were in the state of mind I am now describing, dull of hearing, and doubtful, and slow of heart. They were often warned of it, particularly in the following words:—"I have yet many "things to say unto you, but ye cannot bear them now‡." And as the divine wisdom made choice of such men for the good of those who should come after, so these things are written of them for our admonition. They had laid it down

* Acts ii. 41. † Acts v. 13. ‡ John xvi. 12.

as a first principle, that their master's kingdom was to be *of this world:* and formed all their reasonings and expectations accordingly. One was to *sit at his right hand,* another *at his left;* and they were ever disputing which should be *the greatest.* Any occurrence that flattered this notion, was gladly received, and made the most of; and every thing that could not be reconciled with it, was thrust out of sight. "When the Son of man began to teach them, that he must "suffer many things, and be rejected of the elders, and of the "chief priests and scribes, and be killed, and after three "days rise again*;" all these things were so destructive of their principle, that *Peter* began to *rebuke him,* as if he had heard blasphemy. *Christ* took an opportunity of inculcating this doctrine afresh, when they were in a state of conviction at seeing him perform a miracle; endeavouring, as it were, to surprize them into a confession of its truth: but the time was not yet.—"While they wondered every one at all "things which Jesus did, he said unto his disciples, let these "sayings sink down into your ears: for the Son of man shall "be delivered into the hands of men. But they understood "not this saying; it was hid from them, that they perceived "it not†." The terms were clear and intelligible enough; and the ideas conveyed by them were all common and familiar: but if that saying were admitted, they must part with their beloved principle: therefore it follows, that *they were afraid to ask him of that saying:* lest he should carry on the subject, and leave them no way to escape. They had already heard more than they would believe, and therefore, as to any thing farther, thought it best to remain in the dark.

In short, where there is a taste and relish for "the "things that be of men" more than for "the things that be "of God," and some principle is imbibed wherein the passions are strongly engaged, men are to be persuaded of any thing, and of nothing: ready to take up with every despicable pretence to prop and support their favourite opinion; and deaf to the plainest words and most infallible proofs, if they tend to establish the other side of the question.

* Mark viii. 31. † Luke ix. 43, 44.

For example; that a *Messiah* was to deliver their nation, was allowed by all the *Jews;* and they were well agreed as to the time of his coming, and the place where he should be born. It was to be shewn, that *Jesus of Nazareth* was the person, and for a proof of it, they were bid to compare the Scripture with the things he did and taught. "But though he had "done so many miracles before them, yet they believed not "on him *;" and as if he had left the proof of his mission obscure and defective, they came very formally to him to *ask a sign of him*, after they had seen so many signs; and called out to the very last for better evidence, bidding him "come down from the cross," that they might "see and "believe †." One would take these *Jews* to have been *Sceptics*, who would persevere in their doubtings against every proposition that could be offered. But if we judge from their behaviour upon some other occasions, there never was a more credulous generation upon the face of the earth. They could receive full satisfaction from the most childish and inconsistent tales that ever were invented. The self-contradiction of *Satan casting out Satan;* or the report of a few Heathen soldiers, who witnessed what was done "while "they were asleep," could pass for good gospel; while the most evident miracles, and the clearest prophecies, were all nothing to the purpose, where they did not like the conclusion. And for the same reason, the whole Gospel itself, while it is the savour of life to some, is a savour of death to others! as different as life and death! yet nevertheless one and the same Gospel. It is like the pillar that stood between the camp of *Israel*, and the host of *Egypt;* which was a *cloud* to the one, and *light* to the other ‡. But who will deny that the light was clear to the *Israelites*, because the *Egyptians* saw nothing but a cloud of darkness?

Behold then the true source of all our religious differences: they proceed from the blindness and corruption of the human heart, increased and cherished by some false principle that suits with its appetites: and all the prudence and learning the world can boast, will exempt no child of *Adam* from this miserable weakness: nothing but the grace

* John xii. 37. † Mark xv. 32. ‡ Exod. xiv. 20.

of God can possibly remove it. Where that is suffered to enter, and the heart, instead of persisting in its own will, is surrendered to the will of God, the whole Gospel is sufficiently clear, because no text of it is any longer offensive.

Of this happy change we have the best example in the Apostles of our blessed *Saviour;* who, when they first entered the school of Christianity, had a veil upon their hearts like the rest of their countrymen, and were strongly possessed by a spirit of the world, promising itself the full enjoyment of temporal honours and preferments. But the sufferings and death of their Master having shewed the vanity of such expectations, and served in a great measure to beat down this earthly principle, they were ready for conviction; and then "their understanding was opened, that they might "understand the Scriptures *." The evidence that before was dark and inconclusive, became on a sudden clear and irresistible; and they who had lately fled from disgrace and death as from the greatest of evils, could now *rejoice that they were found worthy to suffer.* Their opinion was altered, because their affections were cleansed from this world: that mire and *clay* was washed off from their eyes in the true waters of *Siloam,* and now they could *see all things clearly.*

What has been here said upon the conduct of our *Saviour's* disciples, and the unbelieving *Jews,* may be applied to all those who dispute any article of the *Christian Faith;* and particularly the doctrine of the *ever-blessed Trinity,* as revealed to us in the holy Scriptures. For we shall certainly find that some false principle is assumed, which flatters the pride of human nature. It abhors restraint and subjection; and is ever aspiring, right or wrong, to be distinguished from the common herd, and to "exalt itself against the knowledge "of God †." What this principle is, we shall very soon discover: it is publicly owned and gloried in by every considerable writer that of late years has meddled with this subject. I shall instance in the learned Dr. *Clarke;* because he is deservedly placed at the head of the *Arian* disputants in this kingdom.

He affirms in his first *Proposition,* that the ONE GOD,

* Luke xxiv. 45. † 2 Cor. x. 5.

spoken of in *Matth.* xix. 17, and elsewhere, is only one PERSON; and then adds, "This is the *first principle of* "*Natural Religion* *."

So then here are two different religions; by one of which it is proved, that the *one God* is the Father, the Son, and the Holy Ghost: that he is therefore *three* persons. But it is the *first principle* of the other religion, that he is but *one* person: though how that can be reconciled with the practice of the whole Heathen world, who were so far from discovering this *one person*, that they held "Gods many, and Lords "many †," is not very easy to determine. And whence comes this religion? it is confessed to be drawn from *nature!* it is the Gospel of the *natural man*, unsanctified by divine grace, and uninstructed by any light from above; and owes its birth to that fountain of darkness and self-conceit, from whence has sprung all the confusion and imagination that ever was introduced into the religion of God. And what wonder, if *nature* should operate as strongly in an *Arian* or a *Socinian* against the mystery of the *Trinity*, as it did in the *Jews* against the *Law* and the *Prophets*, and in the unconverted disciples against the doctrine of the *Cross?* If it be laid down as a *first principle*, that God is but *one Person*, then it will be utterly impossible, so long as this principle keeps possession, that any person, of common sense enough to know the meaning of words, should quietly receive and embrace a revelation in those parts of it, where it teaches us that God is *three Persons:* these two principles being so diametrically opposite, that while he holds to the one, a voice from the dead will not persuade him of the other. Therefore, I say again, we ought not to wonder if that man should remain for ever *invincible*, who BRINGS to the Scripture that knowledge of God, which he is bound, as a Christian, to RECEIVE from it.

What then will be the consequence in this case? The practice of the *Deist*, who carries on this argument to its proper issue, is to *deny* the Scripture-revelation, because his *natural religion* is contrary to it; and they cannot both be true. But the partial unbeliever, who allows the Scripture

* See Script. Doctr. p. ii. §. 1. † 1 Cor. viii. 5.

to be supported by such external evidence as he cannot answer, while his reason objects to the matter contained in it, must follow the example of the *Jews*, and *reconcile* the Scripture where he cannot *believe* it. Thus they treated the law of *Moses*. "We know," said they, "that God spake unto "Moses*:" therefore they readily granted his law to have a divine authority; but as it would not serve their turn in its own proper words, they put a false gloss of tradition upon the face of it, to hide its true complexion; and then complained that the Scripture was not clear enough: and if you used it as a testimony to *Jesus Christ*, they would stone you for a *blasphemer*.

What shall we say then? that the *Jews* were of a *different opinion* from the *Christians?* and that this was *their way* of *understanding* the Scripture? No: God forbid. For if we will believe the Scripture itself, it was their way of *denying* it. "Had ye believed Moses," says our Lord, "ye would "have believed me:" and he gives us upon this occasion the true grounds and reasons of their unbelief; because they "received honour one of another, and had not the love of "God in them†." Every hypothesis of human growth, which was pretty sure to agree with their complexion, and reflected some honour upon themselves by exalting the nature of man, that can make a *religion for itself*, and comes in its *own name; that* they would gladly *receive*. But if any thing was offered to them in the name of God, to be received for the love of him, and the spiritual comfort of a pure conscience, and the hope of a better world: it was rejected, as an encroachment upon their *natural rights*, and an invective against the innocent pleasures of a carnal *Jerusalem*. And so it is with us at this time: for if an author does but hang out the sign of *Nature and reason* in his title-page, there are readers in plenty, who will buy up and swallow his dregs by wholesale: but if God, of his infinite mercy and condescension, shews to them the *way of salvation*, his words are to be abstracted from the evidence upon which he requires us to believe them, then put into this alembic of *reason*, and demonstrated to be no *poison*, before they can

* John ix. 29. † See John v. 39.—*ad fin.*

be brought to taste them. And if they should happen to be a little disagreeable to flesh and blood, and the operation should miscarry, the fault is charged upon God, and not upon themselves, who ought to have gone another way to work, as they will certainly find.

We conclude, therefore, because *Christ* has affirmed it, that every degree of doubt and disputation against the words of God, is just so much *unbelief;* proceeding not from the head or understanding, but from the heart* and affections. And the world is filled with the vain jangling of uncertainty, for this short reason——" all men have not faith†."

* Heb. iii. 12. † 2 Thess. iii. 2.

ADVERTISEMENT.

In all the *Texts* which are compared together in the following work, those particular words, whereon the stress of the comparison lies, are printed in *Capitals;* that the argument obtained from them may shew itself to the reader upon the first inspection. And I hope, after what has been observed to him in the foregoing discourse, that this is the only admonition he will stand in need of. The arguments I have drawn from the Scripture are, to the best of my knowledge, most of them new; and, if I may judge from my own mind, the manner in which they are laid down, is more likely to convince, than any I have yet seen. Had I thought otherwise, I could have easily forborn to trouble myself or the world with the transcribing and printing them. The end I have proposed is not to obtain any reputation (to which this is not the way) but to do some little good, of which there is much need. I do therefore sincerely recommend the following work, and every reader of it, to the grace and blessing of Almighty God, well knowing, that "unless the Lord "keep the city, the watchman waketh but in vain."

THE

CATHOLIC DOCTRINE

OF A

TRINITY,

&c.

THE

CATHOLIC DOCTRINE

OF

A TRINITY.

CHAPTER I.

THE DIVINITY OF CHRIST.

I.

Isa. viii. 13, 14. Sanctify the LORD OF HOSTS HIMSELF, and let HIM be your fear, and let HIM be your dread: and HE shall be for a Sanctuary; but for a STONE OF STUMBLING and ROCK OF OFFENCE to both houses of *Israel.*

1 *Pet.* ii. 7, 8. The stone which the builders disallowed, the same is made the head of the corner, and a STONE OF STUMBLING and ROCK OF OFFENCE.

Instead of reasoning upon these words of the Prophet *Isaiah,* according to any private Interpretation, I add another passage of Scripture, wherein they are expressly applied to the person of *Christ;* and then shew what must be the result of *both.* If the Scripture, thus compared with itself, be drawn up into an argument, the conclusion may indeed be *denied,* and so may the whole Bible, but it cannot be *answered.*

For example,

The *Stone of Stumbling* and *Rock of offence,* as the *former* text affirms, is the *Lord of Hosts himself;* a name which the *Arians* allow to no other but the one, only, true, and supreme God*.

But, this *Stone of Stumbling* and *Rock of Offence,* as it appears from the *latter* text, is no other than *Christ,* the same stone which the *builders refused;* Therefore,

Christ is the LORD OF HOSTS HIMSELF: and the *Arian* is confuted upon his own principles.

II.

Isa. vi. 5. Mine Eyes have SEEN the King, the LORD OF HOSTS.

John xii. 41. These things said *Esaias,* when he SAW HIS (CHRIST'S) GLORY, and spake of HIM.

Jesus is the person here spoken of by St. *John;* whose *Glory, Esaias* is declared to have *seen* upon that occasion, where the Prophet affirms of himself, that his Eyes had *seen* the *Lord of Hosts:* Therefore,

Jesus is the LORD OF HOSTS.

III.

Isai. xlv. 6. Thus saith the *Lord,* the King of *Israel* and his Redeemer, the LORD OF HOSTS, I am THE FIRST, and I am THE LAST, and BESIDES ME there IS NO GOD.

Rev. xxii. 13. I *(Jesus)* am Alpha and Omega, the Beginning and the End, THE FIRST and THE LAST.

These Titles of *the first* and *the last* are confined to him alone, *besides whom there is no God.* But

* See an *Esssay on Spirit,* p. 65. *Clark's* Doctr. of the Trin. c. i. §. 3. 402.

Jesus hath assumed these titles to *himself:* Therefore, *Jesus* is that *God, besides whom there is no other.* Or thus—There is no *God* besides him who is *the first* and *the last:* but *Jesus* is *the first* and *the last:* therefore, *besides Jesus* there is *no* other *God.*

IV.

Isa. xliii. 11. I even I am the LORD, and BESIDES ME there is NO SAVIOUR *.

2 *Pet.* iii. 18. OUR LORD and SAVIOUR JESUS CHRIST.

Jesus Christ then, is *our Saviour;* or, as he is called, *John* iv. 42. *The Saviour of the World.* But unless he were *God,* even the *Lord Jehovah,* as well as man, he could not be a Saviour; because the *Lord* has declared, there is no Saviour beside *himself.* It is therefore rightly observed by the Apostle, *Phil.* ii. 9. that *God* in dignifying the man *Christ* with the *name of* JESUS, hath given him a name *above every name,* even that of *a Saviour,* which is his *own name,* and such as can belong to no other.

V.

Rev. xxii. 6. The LORD GOD of the *Holy Prophets* SENT HIS ANGEL to *shew* unto *his Servants* the *things* which must shortly be done.

* The argument drawn from this text will be equally convincing which ever way it be taken——Jesus Christ is a *Saviour,* therefore he is *Jehovah, the Lord*—Jesus Christ is *Jehovah,* therefore he is *the Saviour.* The best observations I have ever met with upon the name *Jehovah,* and its application to the second Person of the Trinity, are to be found in *a Vindication of the Doctrine of the Trinity from the Exceptions of a late Pamphlet entitled, An Essay on Spirit*—by the learned Dr. *T. Randolph,* President of C. C. C. in *Oxford;* which I would desire the Reader to consult, from p. 61 to 71. of Pt. 1.

Rev. xxii. 16. I JESUS have SENT MINE ANGEL to testify unto you *these things* in the *Churches.*

The *Angel* that appeared to St. *John* was the *Angel* of the *Lord God,* and the Lord God *sent* him: but he was the *Angel* of *Jesus,* and Jesus *sent* him: therefore, *Jesus* is the *Lord God of the Holy Prophets.*

VI.

Luke i. 76. And thou Child shalt be called the Prophet of THE HIGHEST, for thou shalt GO BEFORE the FACE of the LORD TO PREPARE HIS WAYS.

Matth. xi. 10. Behold I send my messenger BEFORE THY FACE, to PREPARE THY WAY before thee.

John the *Baptist* goes before the *face of the Lord,* that is, of the *Highest,* whose *prophet* he is, to prepare *his* way. But, he was sent as a Messenger before *the face of Christ,* to prepare *his* way; who, therefore, is the *Lord,* and *the Highest.*

VII.

The two following texts are but a repetition of the same argument: but as they speak of *Christ* under a different name, they ought to have a place for themselves.

Luke i. 16, 17. And many of the children of *Israel* shall he turn to the LORD THEIR GOD: and he shall *go before* HIM.

Matth. iii. 11. HE that cometh AFTER ME is mightier than I——&c.

Here again, the *Baptist* is said to *go before the*

Lord God of the children of Israel: but it is certain, *he went before* Jesus Christ, the only person who is said to *come after* him: therefore, *Jesus Christ* is the *Lord God of the Children of* Israel. And the same title is given to him in the prophet *Hosea,—I will have mercy upon the house of* Judah, *and will* save *them by the* Lord their God: which can be no other than the voice of *God* the *Father*, promising *Salvation* by the person of *God* the *Son*.

VIII.

Matth. xi. 10. Behold I send MY *messenger before* THY *face*, to prepare THY way *before* THEE.
Mal. iii. 1. Behold I send my messenger to prepare the way *before* ME.

As this prophecy is worded by St. *Matthew*, (as also by St. *Mark** and St. *Luke*†) there is a personal distinction between Him who *sends* his *Messenger*, and *Christ* before whom the *Messenger is sent*——*I send* MY *Messenger*——*to prepare thy way* before THEE. But the *Prophet* himself has it thus——*I send* MY *messenger to prepare the way before* ME. Yet the *Evangelist* and the *Prophet* are both equally correct and true. For though *Christ be a different person*, yet is he *one* and the *same God* with *the Father*. And hence it is, that with the *Evangelist*, the *persons* are not *confounded;* with the *Prophet* the *Godhead* is not *divided*. This Argument may serve to justify an excellent observation of our Church in the *Homily* upon the Resurrection——" How dare we be so bold to " renounce the presence of the *Father, Son, and Holy* " *Ghost?* for where *one* is, there is *God* all *whole* in " Majesty, together with all his power, wisdom and " goodness."

* Mark i. 2. † Luke vii. 27.

IX.

Ps. lxxviii. 56. They TEMPTED and provoked the MOST HIGH GOD.

1 *Cor.* x. 9. Neither let us TEMPT CHRIST, as some of *them* also *tempted.*

These texts do both relate to the same rebellious acts of the *Israelites* in the *wilderness.* In the *former* of them, the person they *tempted* is called the *most High God:* in the *latter* he is called *Christ:* therefore, *Christ* is the *most High God.*

X.

John iii. 29. He that hath the Bride, is THE BRIDEGROOM *—(meaning *Christ.*)

But according to the Prophet,

Isai. liv. 5. Thy Maker is thine HUSBAND, the LORD OF HOSTS is his Name—

And the *Church,* which is the *Bride* of *Christ,* can

* Another title of Eminence, that shews *Christ* to be upon an equality with *God the Father,* is to be collected from the following Scriptures.

Psal. xxiii. 1. The LORD (Heb. *Jehovah*) is my SHEPHERD.

John x. 16. There shall be one fold, and ONE SHEPHERD.

If *Christ* be not the *Lord,* in *Unity* with the *Father,* there must of course be *two distinct beings,* to whom the Scripture has appropriated this Character of a *Shepherd;* and that would make *two Shepherds.* But *Christ* has affirmed there is but *one Shepherd,* that is *himself,* THE SHEPHERD *of the Sheep,* v. 2. whom St. *Peter* calls the *chief Shepherd.* 1 *Pet.* v. 4. So again——

Psal. c. 3. Know ye that the LORD he Is GOD——we are HIS people and the SHEEP of HIS Pasture.

John x. 3. He (that is *Christ* himself) calleth HIS OWN SHEEP.

And again——*John* xxi. 16. *Feed* MY *Sheep*——said *Christ* to St. *Peter;* which in the Language of St. *Peter* himself, 1 *Pet.* v. 2. is—Feed the Flock of GOD.

no more have two distinct *husbands,* than *Christ* can have two distinct *Churches.* As the Church is the *Bride,* the *Body,* the *Building* of God; and as there is *one* Bride, *one* body, *one* building; so is there on the other hand, *one* God, who is the *husband* or *Bridegroom; one* Christ, who is the *Head; one* God with the Lamb, who is the *Light* of it. Compare also, *Jer.* iii. 1. and 31, 32. *Ezek.* xvi. *Hos.* ii. *Matth.* ix. 15.—xxv. 1. 2 *Cor.* ii. 2. *Eph.* v. 23. *Rev.* xix. 7. and xxi. 2, 9.

XI.

Here follow some single Texts, to which I add no parallels; there being no danger of mistaking their *application.*

John xx. 28. And *Thomas* answered and said, MY LORD, and MY GOD.

XII.

Rom. ix. 5. Of whom as concerning the Flesh CHRIST came, who is over all, GOD BLESSED for EVER. *Amen.*

XIII.

2 *Pet.* i. 1.——Through the righteousness of OUR GOD *and Saviour* JESUS CHRIST.

The *Greek* is——τȣ Θεȣ ημων και Σωτηρος Ιησȣ Χριστȣ—the very same, as to the order and Grammar of the words, with the last verse of this Epistle——τȣ Κυριȣ ημων και Σωτηρος Ιησȣ Χριστȣ——which is thus rendered in our English version——*of our Lord and Saviour Jesus Christ.* And so, without doubt, it should be in the other passage: there being no possible reason why τȣ Θεȣ ημων, should not signify, *our God,* as well as τȣ Κυριȣ ημων, *our Lord.* It is not my design to cast

any reflection upon the wisdom of our excellent and orthodox *Translators* (whose version, taken altogether, is without exception the best extant in the world) or to advance this as any discovery of my own: for the *Translators* themselves have preserved the true rendering in the *Margin;* declaring it, by their customary Note, to be the *literal* sense of the *Greek.*

There is another expression, *Tit.* ii. 13. that ought to be classed with the foregoing, *Looking for that blessed hope, and the glorious appearing,* τȣ μεγαλȣ θεȣ και Σωτηρος ημων Ιησȣ Χριστȣ, *of our* Great God *and Saviour Jesus Christ.* Of which a great man, deep in the *Arian* Scheme, gives this desponding Account.—— "Many understand this whole sentence to belong to "one and the same person, *viz.* Christ: as if the "words should have been rendered, *The appearing of* "*our Great God and Saviour Jesus Christ.* Which "Construction, the words will indeed bear; as do "also those in 2 *Pet.* i. 1. But it is much more *rea-* "*sonable,* and more agreeable to the *whole Tenor of* "*Scripture,* to understand the former part of the "words, to relate to the *Father* *." As for the *whole Tenor of Scripture,* it is a weighty phrase, but very easily made use of in any cause good or bad: so I shall leave the reader to judge of *that,* after it has been exhibited to him in the following pages. And as for the *reasonableness* of the thing itself, let any serious person consider, whether the Doctrine of the Scripture is not more *rational* under the orthodox application of these words, than under that of this Author. For to allow, as he does, that *Christ* is *God,* but not the *Great God,* is to make *two Gods,* a *greater* and a *lesser;* which is no very *rational* principle. And

* *Clarke's* Doctr. of the Trin. c. 2. §. 1. 541.

I make not the least doubt but this Author, had he been dressing up a system of *natural religion,* would have protested against a notion so absurd and impious. But when the *Scripture* was to be dealt with, he chose it as the lesser of two evils, the greater of which, was the Doctrine he had *subscribed* to.

XIV.

2 *Cor.* v. 19. GOD was IN CHRIST, reconciling the world to HIMSELF.

It is allowed on all hands, that the *world* was *reconciled* by Christ Jesus to the *one, only, great* and *supreme God:* But, this very *same God* (for the word is but *once* used in the whole sentence) was *in* Christ; manifest *in* the flesh, and *reconciling the world to* himself. And were there no other passage of Scripture to be found, this alone is sufficient to overthrow the whole Doctrine of *Arianism;* which, as far as the Scripture is concerned, depends upon this one assertion——that "the word God, in Scripture, NEVER "signifies a complex notion of *more persons than one;* "but ALWAYS means *one person only, viz.* either the "person of the *Father* singly, or the person of the "*Son* singly *." Which is absolutely false: for here it signifies *both.* The text considers *God* as agent and patient at the same time, and upon the same occasion; as the *reconciler* of the world, in the *person* of the *Son;* and the object to whom the *reconciliation was made,* in the *Person* of the *Father;* yet there is but one word *(God)* to express them *both.* So that the word *God,* though of the *singular* number, is of a *plural* comprehension. And thus I find it to

* *Clarke's* S. D. P. ii. §. 33.

have been taken by some of the most eminent writers before the council of *Nice*, "*Plasmatus in initio* "*homo per manus* DEI, *id est*, FILII *et* SPIRITUS," says *Irenæus**; putting the singular name of *God*, for the *two persons* of the *Son* and *Spirit*. And the same word, in the language of *Origen*, (if we are allowed to take the version of *Ruffinus* as genuine) includes the whole *three* persons——*Igitur de* DEO, *id est, de* PATRE *et* FILIO *et* SPIRITU *sancto* †. And our excellent Church has used the word *God* in the same comprehensive sense; as in the *Blessing* after the communion service——GOD ALMIGHTY, *The Father, the Son, and the Holy Ghost.*

XV.

John xiv. 11. I am in the Father, and the Father IN ME.

Compare this with the foregoing Article.

XVI.

1 *Cor.* v. 20. We are ambassadors for CHRIST, as though GOD did BESEECH you by us. We PRAY you IN CHRIST'S STEAD be ye reconciled to GOD.

The usefulness of this text to our present subject, lies in these words——"In *Christ's* stead we *pray*, "as though *God* did *beseech*"—where the interchanging of the Names *God* and *Christ*, shews the *same person* to be entitled to *both*.

XVII.

1 *John* v. 20. We are in him that is true, even in his Son JESUS CHRIST: THIS IS the TRUE GOD and eternal life.

* Lib. v. §. 23. † *De Principiis*, Lib. iv. c. 2.

XVIII.

Col. ii. 8, 9. Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST: for IN HIM DWELLETH ALL THE FULLNESS of the GODHEAD BODILY.

The *Apostle* foresaw, that a thing calling itself *Philosophy* would set all its engines at work to destroy the notion of *Christ's* true and absolute Divinity—"*For in him* (says he) *dwelleth all the fulness of the Godhead bodily. Philosophy* will dispute this: and undertake to *demonstrate* the contrary. But if you listen to such *vain deceit,* it will overthrow your faith, and *spoil* you for a disciple of *Jesus Christ;* therefore——*Beware.*"

XIX.

John i. 1. The WORD WAS GOD.

XX.

Isa. ix. 6 For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his name shall be called Wonderful, Counsellor, the MIGHTY GOD, the EVERLASTING FATHER.

XXI.

Jer. xxiii. 6. This is the Name whereby he shall be called, the *Lord* (JEHOVAH) our righteousness.

XXII.

Isai. ii. 17, 18. The LORD ALONE shall be EXALTED in that *day:* and the IDOLS he shall utterly abolish.

" *Idolatry* is the reverse, and direct opposite to " *Christianity* (or, the *day* of *Christ.*) To destroy " this was the great end of *Christ's* coming into the " world——But except he *were God,* the *very* and " *eternal God,* of *one substance* with the *Father,* his " Religion would be so far from *destroying Idolatry,* " that it would only be a more refined and dangerous " species of it. The Prophet, therefore, concludes " all, that so he might acquit the worship of *Christ* " from all charge of *Idolatry,* with this positive as- " sertion; that it would prove the most effectual " means of putting an end to all false and Idolatrous " Worship: *The idols he shall utterly abolish.* The " like conclusion we meet with in the Apostle St. " *John;* who having affirmed that *Jesus Christ* is " *the true God and eternal life,* immediately subjoins " and closes all with this advice——*Little Children,* " *keep yourselves from* IDOLS."

This remark is taken from the first Volume of *an Essay upon the proper Lessons;* written, as I am told, by a gentleman of the Laity. There needs no Apology for setting it down; it being of good use in the subject I am upon. And it also gives me an occasion of returning thanks to the pious and learned Author of that excellent work, not for myself only, but for many sincere friends to the religion of *Christ* and the Church of *England,* among whom his labours are not without their fruit; and I am confident they will not be without their reward: but the Author must be content to wait for it, till *Wisdom shall be justified of all her Children.*

XXIII.

Rev. i. 8. I am *Alpha* and *Omega,* the beginning and the ending, saith the LORD, which

is, and which was, and which is to come, the ALMIGHTY.

If the Reader will be pleased to examine the 13th and 17th verses of this Chapter, it will appear that this 8th verse was undoubtedly spoken from the mouth of *Christ:* who therefore has a just title to every name and attribute expressed in it; and among the rest, to that of *the Almighty.*

Origen, who certainly was no *Arian,* though often represented as such, by some who would be pleased to have the vote of so celebrated a genius, has the following observation——"Now that you may know "the *Omnipotence* of the *Father* and the *Son* to be "*one* and the *same* as HE is ONE and the SAME "GOD and LORD with the FATHER, hear what "St. *John* has said in the *Revelation*——These "things *saith the Lord, which is, and which was, and* "*which is to come, the Almighty.*" For who is the *Almighty* that *is to come,* but *Christ* * ?

XXIV.

The texts that follow, with this mark (¶) prefixed to them, are such as have been abused by the *Arians* to support their Heresy: and to the best of my knowledge, there are some of every sort. But when the Scripture is brought to declare its *own* sense of them, they will either appear to be nothing to the purpose, or confirm and *preach* the *faith* they have been supposed to *destroy.*

* Ut autem *unam* et *candem omnipotentiam Patris* et *Filii* esse cognoscas sicut *unus* atque *idem* est cum *Patre Deus* et *Dominus,* audi hoc modo *Joan* in *Apocalypsi* dicentem: *Hæc dicit dominus Deus qui est, et qui erit, et qui venturus est omnipotens.* Qui enim venturus est *omnipotens,* quis est alius nisi *Christus?*——*De Principiis, Lib.* i. c. 2.

¶ *Matt.* xix. 17. Why callest thou ME GOOD? there is none good but ONE, that is GOD.

The objection is founded upon the *Greek*, which runs thus——Ουδεις εστιν αγαθος, ει μη εις ο θεος. There *is none good, but* εις, *one*, and *that* (one) *is* ο θεος, *God*. Whence it is argued, that the adjective εις being in the *masculine* Gender, cannot be interpreted to signify one *Being* or *Nature* (for then it should have been EN, in the *Neuter*) but *one Person:* so that by confining the attribute of *goodness* to the single person of *the Father*, it must of course exclude the persons of the *Son* and *Holy Ghost* from the *Unity* of the *Godhead*.

To say the truth, I think this is the most plausible objection I have ever met with; and I have sincerely endeavoured to do it justice. If it is capable of being set in a stronger light, any man is welcome to add what he pleases to it. For supposing the word εις to signify *one person*, (and in that lies the whole force of the argument,) then if *one person* only is *good*, and that person is *God;* it must also follow that there is but one person who is *God:* the name of *God* being as much confined hereby to a *single person*, as the attribute of *goodness*. But this is utterly false; the names of *God, Lord, Lord of Hosts, the Almighty, most High, Eternal, God of Israel*, &c. being also ascribed to the *second* and *third Persons* of the blessed *Trinity*. Take it this way, therefore, and the objection, by proving too much, confutes itself, and proves nothing.

The truth is, this criticism, upon the strength of which some have dared to undeify their Saviour, has no foundation in the original. The word εις is so far

from requiring the substantive *person* to be understood with it, that it is put in the *masculine* gender to agree with its substantive θεος, and is best construed by an adverb. If you follow the Greek by a literal translation, it will be thus——*There is none Good*——ει μη εις ο θεος——*but the one God;* that is, in common English——*but God only.* And it happens, that the same *Greek,* word for word, occurs in *Mark* ii. 7.——*Who can forgive sins*——ει μη εις ο θεος——*but God only:* so it is rendered by our Translators: and we have a plain matter of fact, that εις in this place cannot possibly admit the sense of *one person,* because *Christ,* who is *another person,* took upon him to *forgive sins.* In the parellel place of St. *Luke's* Gospel *, the expression is varied, so as to make it still clearer——ει μη μονος ο θεος—— not εις, but μονος, another adjective of the *masculine* gender; which though it agree with its substantive θεος, is rightly construed as an *adverb*——either the *alone God,* or *God only.* And the Greek itself uses one for the other indifferently——as επ' αρτῳ μονῳ, *by Bread only* †——εν λογῳ μονον, *in word only* ‡. The utmost that can be gathered, therefore, from these words, is no more than this; that there is *one God* (in which we are all agreed,) and that there is *none good* beside him; which nobody will dispute. Whether in this *God,* there be *one person,* or *three,* remains yet to be considered: and the Scripture is so express in other places as to settle it beyond all dispute.

If it should here be asked, for what reason *Christ* put this question——"Why callest thou me *good?*" I answer; for the same reason that he asked the *Pha-*

* Luke v. 21. † Matth. iv. 4. ‡ 1 Thess. i. 5.

risees, why *David* in Spirit *called him* **LORD***; and that was to try if they were able to account for it. This *ruler,* by addressing our Saviour under the name of *good Master,* when the inspired Psalmist had affirmed long before, *that there is none that doeth* GOOD, no NOT ONE †; did in effect allow him to be *God;* no mere man, since the fall of *Adam,* having any claim to that Character. And when he was called upon to explain his meaning, for that *God* only was *good;* he should have replied in the words of St. *Thomas*——"My Lord, and my God:" which would have been a noble instance of faith, and have cleared up the whole difficulty. If the case be considered, this man was a very proper subject for such a trial. Fully convinced of his own sufficiency, he comes to Christ in the presence of his disciples, to know what *good thing* he might do to merit everlasting life. Whence our Saviour takes occasion to correct his mistake as to the nature of *goodness;* and having tried this *good* and *perfect* man in a tender point, sent him away grievously dissatisfied.

XXV.

¶ 1 *Cor.* xv. 24. Then cometh the END, when HE shall deliver up the KINGDOM TO GOD, even the FATHER.

Luke i. 33. HE (*Jesus*) shall reign over the house of *Jacob* for ever; and of HIS KINGDOM there shall be NO END.

This of St *Luke,* being a contradiction in terms to that of the *Apostle,* shews the former to be spoken

* Matth. xxii. 43. † Psalm xiv. 3.

only of *Christ's humanity;* as the latter relates *only* to his *Divinity.* When both are laid together, it is evident to a demonstration, that *Christ* is *perfect God,* as well as *perfect man.* As *man* he *received* a *kingdom,* which again, as *man,* he shall *deliver up,* when his mediatorial office, for which he took the nature of man, shall be at an *end.* But there is a *kingdom* pertaining to him, which shall have *no end.* And this cannot be true, unless he is a *person* in that *God,* who after the *Humanity* has *delivered up* the *kingdom* shall be *all in all.* The distinction in this case between the *God* and *man* in the *joint-person* of *Christ Jesus,* is warranted by another part of the Chapter, wherein the *Apostle* has given us a key to his own meaning. *Since by* MAN (says he) *came death, by* MAN *came also the resurrection of the dead. For as in* Adam *all die, even so in* Christ *shall all be made alive.* Here, it is evident, he is drawing a contrast between the *man Adam* and the *man Christ;* so that unless it be done on purpose, no reader can easily mistake the meaning of what follows——*Then cometh the End, when* He (that is the *man Christ,* the second *Adam*) *shall deliver up the kingdom,* &c. for so it must be, according to the tenor of the Apostle's discourse.

The *New Testament* abounds with expressions of this nature: but they have no difficulty in them, if it only be remembered that Christ is *man* as well as *God;* which the *Arians* are willing upon all occasions to forget. And it has been chiefly owing to an abuse of these texts, that they have been able to put any tolerable gloss upon their Heresy. The *Old Testament* seldom speaking of *Christ,* but as a Person of the Godhead *before* his Incarnation, does not afford them so many opportunities: and hence it is,

that most of them confine their enquiries to the *New*, which is the history of him *after* his incarnation, when he appeared, as *the first-born of many* brethren *, *anointed above his* Fellows *(Mankind)* receiving authority and dominion from *God*, who by a power superior to that of his human soul and body, put *all things in subjection* under the *feet* of it.

But some, for whose sakes he thus humbled himself, and became obedient in the flesh, instead of receiving it with humility and devotion, even cast it in his teeth, and make it an argument *against* him: vainly imagining that they do honour to their supreme God, while they say with *Peter*——Lord, *be it far from thee: this shall not*, it cannot *be unto* thee. And it is worth their while to consider, whether they may not fall under the same rebuke, when it will be too late to retract and change their opinion.

A solemn advocate of theirs, whom I take to be a *dissenter*, tells us——his *present concern is with the* New Testament *only* †. And another writer of some figure, who, you are to suppose, is addressing himself to a *young Clergyman*, puts it into his head, that he "*may reject* Arguments *brought from the* Old Tes- " tament *to prove the* Trinity, *as* trifling, *and proving* " *nothing but the* Ignorance *of those that make use of* " them ‡." And I could wish *that* were all: for I had much rather be accounted a *fool* in *their* judgment, than find myself under a necessity of charging them with the horrible guilt, of *denying the Lord that hath bought them.*

* Rom. viii. 29. † A Sequel to the *Essay on Spirit*, p. 8.

‡ *Letter* to a *young Clergyman* upon the *Difficulties* and *Discouragements* which attend the *study* of the *Scriptures* in the way of *private judgment.*

XXVI.

¶ *Acts* x. 42.—That it is HE, which is ORDAINED of GOD to be the *judge* of quick and dead.

This Passage will help us to detect, once for all, that common fallacy of our Adversaries, in misapplying such words as relate only to the *human* nature of *Christ*, and erecting arguments thereupon to the degrading of his supreme Essence. *Christ* is *ordained* of *God;* it is true: and the nature that *receives* power, must be *inferior* to the nature that *confers* it. But is his *Godhead* therefore *ordained?* They tell you it is; and their scheme requires it: But the *Scriptures* declare the contrary——GOD (saith St. *Paul*) *hath appointed a day wherein* HE *will* JUDGE *the world in righteousness by that* MAN εν ανδρι, (IN *that* MAN) *whom he hath* ORDAINED *. The supreme God that was *manifest in the flesh*, and IN *Christ reconciling the world to* HIMSELF, shall remain in the same personal union with him, till he has *judged* the world, and is ready to *deliver up the kingdom.* And though our *Judge* shall even then retain the Character of a *Man*, yet as *God* who *ordained* him, shall be present with him in the same person, the act of the last judgment is equally ascribed to both natures. In the text just above cited, it is said——*He* (God) will *judge* the world; though it immediately follows, that *a man*, even the *man Christ*, is *ordained* to this office. And so we have it again in the Epistle to the *Romans——we shall all*

* Acts xvii. 31.

appear before the judgment-seat *of* Christ. *For it is written, as I live, saith the* Lord, *every knee shall bow to* ME, *and every tongue shall confess unto* GOD *. We are to give an account of ourselves at the *judgment-seat of* Christ. And how does the *Apostle* prove it? Why, because it is written, that we shall give an account of ourselves to the *Lord God*, who swears that *he liveth*. But unless *Christ* who is a *man*, be also this *living God* and *Lord*, this proof is not to the purpose.

XXVII.

¶ *Acts* x. 40. Him GOD raised up, and SHEWED HIM openly to us, who did eat and drink with him *after he rose from the dead*.

John xxi. 1. After these things JESUS SHEWED HIMSELF again to his *disciples*, at the Sea of *Tiberias;* and on this wise SHEWED HE HIMSELF.

The former text takes something from *Christ*, as *man;* in which capacity he was at the *disposal of the Father*. But the latter restores it to him again as *God;* under which character he is at his *own disposal*, and in unity with the Father. The same is to be said of the two articles which follow.

XXVIII.

¶ *John* iii. 16. GOD SO LOVED the world, that HE GAVE his only begotten Son.

¶ *Eph.* v. 25. CHRIST also LOVED the Church, and GAVE HIMSELF for it.

* Isai. xlv. 23.

XXIX.

¶ *Eph.* iv. 32. *Forgiving one another,* even as GOD, for CHRIST'S SAKE, hath FORGIVEN *you.*

Col. iii. 13. *Forgiving one another*——even as CHRIST FORGAVE *you.*

XXX.

¶ *John* vi. 38. I came down from heaven, NOT to do MY OWN WILL, but the WILL of HIM that SENT ME.

Matth. viii. 2. And behold there came a Leper and *worshipped* him, saying, LORD, if THOU WILT thou canst make me clean. And JESUS said (Θελω) I WILL, be thou clean.

XXXI.

¶ *Acts* xiv. 29, 30. And now, LORD—grant—that *signs* and *wonders* may be *done* by the NAME of THY HOLY CHILD JESUS.

It seems here, that *signs* and *wonders* were not to be wrought *by Jesus Christ,* as the *author* of them; but by an higher power of the LORD, put into action by the *name,* Merits, or intercession of the *Holy Child Jesus.* Yet St. *Peter* makes this same *Jesus,* though in *heaven,* the immediate author of the *signs* and *wonders* wrought by his disciples upon earth.—"Eneas, (says he) JESUS CHRIST *maketh thee* "*whole.*" *Acts* ix. 34.

¶ *Matth.* xx. 23. To SIT on my right hand and on my left, is NOT MINE TO GIVE, but *(it shall be given)* to them for whom it is prepared of MY FATHER.

Yet our blessed Saviour has promised elsewhere, to bestow this reward in his *own right:* "*To him that* "*overcometh will I* GRANT *to* SIT *with me in* MY "THRONE." Rev. iii. 21. This is sufficient to rescue

the text from any heretical use that may have been made of it. But still there remains some difficulty, which, with God's help, I shall endeavour to clear up. It will appear to any person, not ignorant of *Greek*, that the original in this place does reserve to *Christ* that act of power and authority, of which the *English* version, by inserting a few words, seems to have divested him. The *Greek* is this——ΟΥΚ ΕΣΤΙΝ ΕΜΟΝ ΔΟΥΝΑΙ——*it is not mine to give,* ΑΛΛ' ΟΙΣ ΗΤΟΙΜΑΣΤΑΙ, *but to them for whom it is prepared*——"nisi quibus paratum est." For in the 11th verse of the foregoing Chapter, there is an expression exactly parallel——ΑΛΛ' ΟΙΣ ΔΕΔΟΤΑΙ——*save they to whom it is given;* or as *Beza* hath it——"sed *ii* quibus datum." Now there can be no grammatical reason, why we should not take——ΑΛΛ' ΟΙΣ ΗΤΟΙΜΑΣΤΑΙ——in the same manner; and then the text will *affirm* what it now seems to *deny*. For to say, that *Christ* cannot give any particular reward, *save to them for whom it is prepared of his Father,* is the same as to say, that to *such* he *can* and *will give it;* according to the common maxim—— *Exceptio* probat *regulam in non exceptis.*

The Scope of the Text therefore, is to shew, that nothing can be granted even by Almighty power itself where there is not a suitable merit or disposition in the persons who claim it. "God shall give this "honourable place to those, for whom it is prepared "by an invariable rule of justice: whose *victory* of "Faith being foreknown and accepted, a seat is al- "lotted them according to it." And the two passages being laid together, supply us with this principle. As if our *Saviour,* who is the *speaker* in *both* places, had said——"Though it be *not mine to give;* yet, to "him that *overcometh,* will *I* (even *I myself*) *grant* "to *sit* with me in *my Throne;* because for *him* this

" seat is *prepared.*" It is not owing to a defect of power in the Trinity, or in any person of it, that the divine purpose cannot be changed; but because it is impossible for the power of God to break in upon the order of his distributive justice. And it is upon this account only, that we read of *Christ, Mark* vi. 5. " *He* COULD *there do* NO *mighty work.*" For the *power* of doing a miracle was always present with him; but the *place* being *improper* because of their *unbelief,* made the thing impossible. In the same manner, that declaration of the *Lord* in *Gen.* xvii. 22. is to be accounted for——*Haste thee, escape thither, for* I CANNOT *do any thing, till thou be come thither.* No man would hence conclude, that the hand of God is straitened, or his power limited; but only that he does, and by his own nature *must,* act agreeable to the disposition of things and persons known to himself.

XXXIII.

¶ 1 *Cor.* viii. 6. To US there is but ONE GOD, THE FATHER.

If we compare this with that expression of St. *Thomas*——*John* XX. 28.——MY LORD, *and* MY GOD, we have the following argument;

To US there is but one GOD, the FATHER.

But TO US JESUS CHRIST is GOD: therefore, the Gospel has either preached *two Gods to us,* one *distinct* from the other: or that *one God the Father* is here the name of a *nature,* under which *Christ* himself, as *God* is also comprehended. And the same may be proved of it in several other places.

XXXIV.

¶ *Matth.* xxiii. 9. Call no man your Father upon earth, for ONE IS YOUR FATHER *which is in heaven.*

Matth. xxiii. 10. Neither be ye called masters, for ONE IS YOUR MASTER, even CHRIST, *John* iii. 13. *which is in heaven.*

Dr. *Clarke* has a particular Section *, wherein he pretends to have set down *the passages that ascribe the highest Titles, Perfections, and Powers,* to the second Person of the Trinity. Yet he has wholly omitted the latter of these verses; though by a rule of his own making, it allows to *Christ* an higher title than any other in the whole Scripture. It is the same Author who has laid so great a stress upon the word εις, *one,* which he has insisted upon it can signify nothing else, but *one person;* and the criticism is thought to be of such use and importance to his Scheme, that his book *begins* with it: and in the course of his work it is repeated three times, nearly in the same words. But the Passage now before us, if he had produced it, would have turned his own weapon against himself. For the word εις is here an attribute of *Christ;* and if we argue from it in this place, as he has done in the other, it must prove, that *one person* only is our *Master,* and that this person is *Christ:* which excludes the Persons of the *Father* and the *Spirit* from the honour of that title; and so reduces that learned author's reasoning to a manifest absurdity.

We are to conclude then, that as the Phrase, *one Master,* cannot be meant to exclude the *Father;* so neither does that other——*one is good* (supposing that were the sense of the *Greek*) or, *one is your Father,* exclude the person of *Christ.* And if the reason of

* Chap. ii. § 3.

the thing teaches us that it *cannot,* so the *Scripture* assures us in fact that it *does not:* the title of *Father,* being also ascribed to the second person of the Trinity. For *Christ,* the *Alpha* and *Omega,* says of himself——*He that overcometh shall inherit all things, and I will be* HIS GOD, *and he shall be* MY SON *. *Isaiah* calls him——*The Everlasting* FATHER †. And again it is written—— *They are the* CHILDREN *of* GOD, *being the* CHILDREN *of the* RESURRECTION ‡: But says *Christ——I am the* RESURRECTION §: therefore he is *God,* and hath *us* for *his* Children. If this be the case, the word *Father* cannot always be a name that distinguishes *God* from *another person of God;* but is often to be understood as a term of *relation* between *God* and *Man:* or as a modern Divine of our Church has well expressed it ——" A word not intended for *God the Father* only, " the *First person* of the Trinity; but as it is referred " unto the *Creature,* made and conserved by *God;* in " which sense it appertains to the *whole Trinity.*"

XXXV.

John xiv. 28. My father is Greater than I.

The two preceding Articles will sufficiently justify what the Church has asserted with a view to this passage——That *Christ* is " *inferior to the* Father *as* " *touching his* Manhood." And the stream of the whole Scripture is against that use the *Arians* generally make of it; who stand in need to be reminded at every turn, that in the person of *Christ,* there is an *human* soul and body, the nature of a *man;* which as it cannot lay claim to what is spoken of *Christ* in unity with the *Father,* so must it receive to its own

* Rev. xxi. 7. † ix. 6. ‡ Luke xx. 36. § John xi. 25

account whatever tends to degrade and disjoin him *from* the *Father*. It is indeed hard to say which of the two heresies is the most unreasonable and unscriptural; that of the *Socinians*, which never considers *Christ* as any thing but a *mere man;* or that of the *Arians*, who never look upon him as any thing but a *supposititious God*. Between these two gross errors, lies the true Catholic Faith; which as it allows him to be *perfect God* and *perfect man*, is never offended, or put to its shifts, by any thing the Scripture may have said about him in either capacity.

XXXVI.

¶ 1 *Cor.* xi. 3. The HEAD of *Christ* is GOD.

The name *Christ* does here stand, as in other places out of number, for the *man* Christ; otherwise it must follow, that as Christ is *God*, God is the head of *himself;* which is a contradiction; or that *one* God is the *head* of *another* God; which also is a contradiction.

This Text is capable of a good illustration from *Gen.* iii. 15. where we read, that the *heel* of the promised seed should be *bruised:* by which, the church has always understood the sufferings of his *human* nature, metaphorically represented by the *inferior* part in man. So in this place, his *Divinity* or *superior nature* is as aptly signified by the *head* or *superior* part of the human body.

XXXVII.

¶ *Mark* xiii. 32. But of that day and hour knoweth no man, no not the Angels which are in heaven, neither THE SON, but THE FATHER.

It is declared of *Christ* in another place, that he

increased in wisdom *:* why should it be incredible then, that during the whole term of his humilation in the flesh, something should still be left, which as man upon earth he did not know; if you suppose him to be ignorant of this matter *as God,* how is it that St. *Peter* confesses him to be omniscient, without receiving any rebuke for it, or being reminded of any particular exception?———LORD, *thou knowest* ALL THINGS †.

XXXVIII.

¶ *John* i. 18. No man hath SEEN GOD at any time.

Ibid. xiv. 8, 9. *Philip* saith unto him, Lord, SHEW US THE FATHER—hast thou not SEEN ME, Philip? he that hath *seen* ME, hath *seen* THE FATHER.

" These words (says Dr. *Clarke)* do not signify " that he who hath seen the *Person of Christ* hath " seen the *person of the Father.*" No surely; but that he who hath seen all that was visible of Christ, hath seen the person to whom was joined that invisible and divine *Nature,* which the Scripture has called by the Name of *the Father.* And to shew that *Christ,* (though he was *God* manifest *in the flesh* ‡) is yet no other than the same *invisible God,* whom no man hath or can *see* and *live,* we are told, that " *when* " *he shall appear* (glorified not with any *secondary* " divinity, but with the FATHER'S OWNSELF §.) " *we shall be* like him *(fashioned* like *unto his own glo-* " *rious body* ‖, and *conformed to* his *Image***) *for we*

* Luke ii. 52. † John xxi. 17. ‡ 1 Tim. iii. 16.
§ John xvii. 5. ‖ Phil. iii. 21. ** Rom. viii. 29.

" *shall* SEE *him* AS HE IS; which no man ever yet " hath done."

XXXIX.

¶ 1 *Cor.* xv. 27. But when he saith all things are put under him, it is manifest that HE IS EXCEPTED (εκτος τȣ υποταξαντος) *which did put all things under him.* And when *all things* shall be SUBDUED (υποταγη) UNTO HIM—

Phil. iii. 20, 21. We look for THE SAVIOUR, the *Lord* JESUS CHRIST—who—is ABLE even to SUBDUE ALL THINGS (υποταξαι τα παντα) to HIMSELF.

It is manifest, therefore, that the *exception* in the former text, is not meant to set *one Person of God* above *another Person of God;* but only to distinguish the Power of the *Divine Nature* from that of the *human* in its *greatest exaltation.* As *Christ* is *man,* all *things* are *subdued* unto him by ANOTHER; as *Christ* is *God,* he himself *is* that *other,* and *able* to *subdue all things* to HIMSELF. And this will be sufficient to confirm the Reader in what I have already observed, that the cause of *Arianism* borrows its chief support from the *humiliation* of Christ *in the flesh.* Search the very best of their arguments to the bottom, by a diligent *comparing* of the Scripture *with itself,* and they all amount to this great absurdity——*Man* is *inferior to God;* therefore *God* is *inferior* to *himself:* and this they prove by *imputing* to Christ's *Divinity* what is said *only* of his *humanity.*

I have now presented to the Reader's consideration the most noted Texts, which, under the management of *Arian* or *Socinian* Expositors, may seem to have favoured their Doctrine. Many, I hope, will be of

opinion, that the Catholic cause is rather beholden to them, particularly in this last instance, for the opposition they have made against it; inasmuch as the objections they have drawn from the holy Scriptures have directed us to some very clear proofs, which might otherwise have escaped our notice. If there be any other texts more for their purpose than what I have here set down, they have my free consent to produce and enlarge upon them as much as they please. In the mean time I shall proceed to give the Reader some farther satisfaction, and endeavour to convince him, with the blessing of God, that while *Heresy* is obliged to glean up a few scattered Passages hard to be understood, and for that reason, easy to be wrested by men of perverse Inclinations; the Faith of the Church has the suffrage of the whole Bible, speaking in such words, as need not be refined upon by any metaphysical Expositions, but only applied and considered.

XL.

Jude 4. Denying the ONLY LORD GOD, and OUR LORD JESUS CHRIST——*τον μονον δεσποτην θεον και Κυριον ημων Ιησουν Χριστον.*

As there is no Article before *Κυριον*, the first and second comma are both meant of the same person; and the plain sense, when freed from the ambiguity of the English version, is this——*Denying the only Lord God and our Lord,* Jesus Christ. This literal sense of the *Greek* may be supported by the parallel *Greek* of *Phil.* iv. 20. *Τω δε θεω και πατρι ημων.* There being here no article before *πατρι*, it would be violent and unnatural, to refer *θεος* to one person, and *πατρι* to another: whence *Grotius* paraphrases the expres-

sion by——*Deo qui* IDEM *est Pater noster;* and thus may the other be rendered with equal strictness and propriety——δεσποτην *qui idem est* Κυριος ημων: and though we do not rest the proof of the Trinity on any single passage, yet is the more natural construction of this text very strong and conclusive for it.

If this should be denied, I think the *sense* also is capable of demonstration. The words include this Proposition — there is ο μονος ΔΕΣΠΟΤΗΣ, *one supreme Governour* *: Now if this term be applied to *Christ,* it must follow that HE is that *one supreme Governour,* in the Unity of *the Father.* But it *is* applied to him in the parallel place of 2 Pet. ii. 1. *Denying* (ΔΕΣΠΟΤΗΣ) *the* Lord *that hath* bought *them* ——τον αγορασαντα αυτες. And if it should be doubted whether this latter text be meant of *Christ,* it is demonstrated by another——THOU *wast slain, and hast* BOUGHT *us* (ηγορασας) *unto God by thy Blood* †. If this chain of reasoning be inverted, the force of it will be clear and undeniable. 1. *Christ* hath *bought* us. 2. He that hath *bought us,* is ΔΕΣΠΟΤΗΣ, *the Lord, or supreme Governour.* But 3dly, there is, ο μονος ΔΕΣΠΟΤΗΣ, *one only supreme Governour.* Therefore *Christ is he.*

XLI.

Jude 24, 25. UNTO HIM that is able—to PRESENT you faultless before the PRESENCE of HIS GLORY—to the ONLY WISE GOD our SAVIOUR.

Eph. v. 27. That HE *(Christ)* might PRESENT it to HIMSELF a *glorious* Church, &c.

* So Dr. *Clarke* has construed it, C. 1. §. 3. 411. † Rev. v. 9.

It is the *only wise God,* who is *able* to *present* us before the *presence of his* Glory: but *Christ* is to *present us,* as members of the *Church in glory,* to *himself:* therefore *he* is the *only wise God,* to whom also appertains the *presence of Glory;* for that is no other than his *own presence, himself.*

This is another express instance, that μονος θεος, the *only God,* is not God in *one person,* but the *Unity of the Trinity.* For if you confine this phrase, with the *Arians,* to the *single Person of the Father,* then of course you exclude the *person* of *Christ,* and then, it is manifest, you contradict the Scripture. For though it be affirmed in this place, that the *only wise God* is to *present* us before his *own presence,* yet the same is elsewhere expressed by *Christ presenting us to himself.* Which is no way to be accounted for, unless you believe *Christ* to be a partaker in the *Being,* attributes, and offices of the one, undivided, *only wise God, our Saviour.* Then there is no farther difficulty.

XLII.

Eph. iii. 2, 3.—The Dispensation of the Grace of GOD, which is given me to you-ward: How that BY REVELATION HE *(God)* made known unto me the mystery.

Gal. i. 12. I neither received it of man neither was I taught it, but BY THE REVELATION of JESUS CHRIST.

XLIII.

1 *Kings* viii. 39. THOU, even THOU ONLY KNOWEST the HEARTS of all the children of men.

This, it seems, is the privilege of *God* only: but this *God* is *Christ;* for, says he,

Rev. ii. 23. All the Churches shall know that I am HE which *searcheth* the reins and HEARTS.

Indeed this latter verse speaks plain enough for itself without being compared with the former. It implies, that there is *one only* who *searcheth* the *hearts* of men, and that *Christ* is *he.* And the Greek will very well bear it; as the learned reader will easily perceive. It is thus——εγω ειμι ο ερευνων—— There is ὁ ερευνων, *one that searcheth;* but——εγω ειμι ——*I am He.*

XLIV.

2 *Pet.* i. 4.—*Exceeding great* and precious *promises,* that by these you might be (θειας κοινωνοι φυσεως) PARTAKERS of the DIVINE NATURE.

Heb. iii. 14. For we are made (μετοχοι τȣ Χριστȣ) PARTAKERS of CHRIST, if we hold the beginning of our confidence (in the *precious promises* of God) stedfast unto the end.

What St. *Peter* proposes, as the end of our hope in the *promises,* is to be *partakers of the divine Nature;* but this, according to St. *Paul,* is to be *partakers of Christ;* therefore Christ is *in* or *of* the *divine Nature;* the same *Almighty God** and *Lord,* who declared to *Abraham——I am thy Shield, and thy* EXCEEDING GREAT REWARD †. So that these being compared together, are decisive for the Catholic *Homoousian* Doctrine, at which the *Arians,* from the Council of *Nice* to this very day, have been so grievously offended. And it has not been without reason. For if the word *Consubstantial* be applicable to the Person of *Christ,* it makes short work with their

* Gen. xvii. 1. † xv. 1.

Heresy. To this end, it was fixed upon and agreed to by the Bishops of the whole Christian World *, as the most proper Bar and Badge of distinction between the *Arians* and themselves. But they object, that the term is *not scriptural;* nay, there are some, of no ordinary figure amongst them, who have not stuck to call it an invention of *Popery* †; though it is well known, that at the time this was adopted by the Church, there was no such thing as *Popery* in the world. But the *name* is found to be of great use in amusing weak people, who have no ready stock of learning to contradict them, and, in some cases I fear, no good desire of being better informed. Who can think it a notable proof of their *zeal* as *Protestants,* that they take a pleasure in seeing their poor Mother, the *Episcopal* Church of *England,* the honour of the Reformation, and the dread of *Popery,* painted and dressed up for a *Jezebel* by men *of her own household;* who have shipwrecked their Consciences by subscribing articles they never believed, and are growing fat upon the provision allotted by the Providence of

* I say, of the *whole Christian World:* though a late Author calls this *Oecumenical Council,* summoned for the condemnation of *Arius,* "*a famous contest;*" as if one half of the world had been divided against the other. And he says it was "determined by a *majority* of *near* "*twenty to one;*" whereas, in truth, there were but *five* out of *three hundred and eighteen,* who denied the *Catholic Faith.* I mention this to shew how some things may be *represented* by some sort of people, who if they are not *ignorant,* must think it their *Interest* to *impose* upon you. What would you think of a man, who having been present at an *Assize,* should bring a report of it home to his family, and tell them he had been at a *famous Contest,* where there was a *majority* of *near ten* Jury-men, six witnesses, and a Judge, against the *criminal?* See *Ded.* to an *Essay on Spirit,* p. 9, 10.

† *Essay on Spirit,* p. 151.

God only to support the Church in her Journey through this world to the kingdom of heaven. A sight that would raise the Indignation of a *Mahometan!* and almost move a *Papist* himself to pity and pray for us!

But I would hope there are some few among the favourers of *Arianism,* who are not gone quite so far out of the way, and would be ashamed of such low and base artifices, as can only serve to expose and discredit their cause with any man of common learning and honesty. To these I address myself; and now the *Scripture* is before us, let me ask them a plain question or two. Is not the word *Essence* or *Substance* of the same signification with the word *nature?* and have not the Fathers of the Church thus expounded it? and is not this phrase——*of the same nature*—as conclusive for the *Divinity* of *Christ,* as that other—*of the same Substance?* Why then should that expression of the *Nicene* Creed be thought so offensive, when there is another in the *Scripture* so near of kin to it, that the *Arians* must be sensible they could gain nothing by the Exchange; for the *divine Nature,* we all agree, can be but *one; three divine natures* of course making *three* different *Gods.* But the *Scripture,* compared as above, has asserted *Christ* to be *of this divine Nature.* And if People were once persuaded of that, all farther disputes about the word *Consubstantial* would be at an end. But peace and unity for *Christ's* sake, is a blessing of which God has deprived this Church for the punishment of its sins: and as we do not seem to be in any posture of repentance, it is to be feared he will never restore it to us again in this world; but suffer us to go on from bad to worse, till the measure is filled up.

XLV.

It is a rule laid down by St. *Paul,* that GOD *swears by* HIMSELF, for this reason, *because he can swear by* NO GREATER. *Hebr.* vi. 13.

But *Christ* has *sworn* by *himself:*

Isai. xlv. 23. I have *sworn* by MYSELF,—that unto me every knee shall bow, every tongue shall swear.

Which words being compared with *Rom.* xiv. 10, 11. are proved to be the words of *Christ.*—— *We shall all stand before the judgment seat of* Christ: *For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess unto God.*

Christ, therefore, has *sworn* by HIMSELF: so that if the Apostle's rule be applied, he must for this reason be GOD, and there can be NO GREATER.

XLVI.

Eph. iv. 8. When HE *(Christ)* ascended up on high, HE led captivity captive, and gave gifts unto men.

Yet the Scripture here referred to, expressly affirms the person who *ascended,* &c. to be the *Lord God.*

Psal. lxviii. 17, 18. The chariots of GOD are twenty thousand, even thousands of Angels: the LORD is among them, as in *Sinai,* in the holy place. THOU *hast ascended on high,* THOU *hast led captivity captive,* &c.

XLVII.

Heb. ix. 20. This is the blood of the TESTAMENT which GOD hath *enjoined you.*

Ibid. v. 16. Where a TESTAMENT is, there must

also of necessity be the DEATH of the TESTATOR.

God is a *Testator:* but, argues the *Apostle*, every *Testator* must *die*, before the last Will or *Testament enjoined* by him, can be *of force*. Therefore, if you keep close to the terms, the natural conclusion is, that GOD, being a *Testator*, should *die*, to make way for the *execution* of his *Testament*. But it being impossible that the divine nature of *God* should be capable of *Death;* it follows, that the *person* who *was* capable of Death, and did *die* as a *man*, was also *God* the *Testator*. And it is to express the strict and perfect union of the *two natures* in the *single person* of *Christ*, that what is true only of *one*, is predicated of *both*. Of this, two more examples shall be added in the articles that immediately follow.

XLVIII.

Rev. v. 9. Thou wast slain, and hast redeemed us to GOD BY THY BLOOD.

A Distinction is here observed between the two natures of *Christ:* and the act of *redeeming* us by the *shedding of his blood* is ascribed to the *Lamb*, the *Messiah's Humanity*. But in another place it is imputed to his Divinity.——*Feed the Church of* GOD, *which he hath purchased with* HIS OWN BLOOD*: not that *God*, strictly speaking, has any *blood* of *his own* to shed; but that he who shed his blood for us *as man*, was *God* as well as man: or in other words, that *God* and *man* were *united in the same person;* something being predicated of *God*, which cannot possibly be true without such an union. So again—

* Acts xx. 28.

XLIX.

Zech. xii. 4.—In that day, saith THE LORD—v. 10.—they shall look on ME whom they have PIERCED.

But according to the Evangelist St. *John* this *Scripture saith,*

John xix. 37. They shall look on HIM *(Christ)* whom they have PIERCED.

As it stands in the Prophet, the *Lord (Jehovah)* was to be *pierced.* So that unless the man Christ, who hung upon the Cross, was also the *Lord Jehovah,* the Evangelist is found to be a false witness, in applying to him a prophecy that could not possibly *be fulfilled* in him.

L.

Phil. i. 10. That ye may be sincere and without offence, till the DAY of CHRIST.

2 *Pet.* iii. 12. Looking for and hasting to the coming of the DAY of GOD.

LI.

Isai. xl. 40. *Behold,* the LORD GOD will COME—HIS REWARD IS WITH HIM.

Rev. xxii. 12. *Behold,* I *(Jesus)* COME quickly, and MY REWARD IS WITH ME.

Amen: even so come LORD JESUS.

CHAPTER II.

THE DIVINITY OF THE HOLY GHOST.

I.

John iii. 6. Το γεγενημενον ΕΚ τȣ Πνευματος.—— That which is BORN of the SPIRIT.

1 *John* v. 4. Το γεγενημενον ΕΚ τȣ Θεȣ—whatsoever is BORN OF GOD.

The same individual act of divine Grace, *viz.* that of our spiritual birth, is ascribed, without the change of a single letter, to *God,* and to the *Spirit.* Some *capacity* then there must be, wherein the *Scripture* makes no *distinction* between *God* and the *Spirit:*—— and this is what the Scripture itself calls *the divine nature;* under which *God* and the *Spirit* are both *equally comprehended.*

II.

Acts. xiii. 2. The HOLY GHOST said, separate ME *Barnabas* and *Saul* for the work whereunto I HAVE CALLED them.

Hebr. v. 4. No man taketh this honour to HIMSELF, but he that is CALLED of GOD.

The shorter way is to ask this same *Saul, who* it was that appointed him to the *work of the ministry?*

and his answer is no other than this —— *Paul* CALLED to be an *Apostle*, SEPARATED unto the *Gospel* —By the *commandment* of GOD OUR SAVIOUR *.

III.

Matth. ix. 38. PRAY ye therefore the LORD OF THE HARVEST, that HE will send forth *Labourers* into his harvest.

Acts xiii. 4. So they being SENT FORTH BY THE HOLY GHOST.

In this act of *sending forth Labourers* upon the *work* of the Gospel, the *Holy Ghost* is proved to be the *Lord of the Harvest*, to whom *Christ* himself has directed us to PRAY. Wherefore, they are not to be heard, who advise us to alter the *third petition* in the *Litany;* a *work*, to which I am sure the *Holy Ghost* hath not *called us*, and such as will never be consented to by any Labourers of his sending.

IV.

Luke ii. 16. And it was revealed unto him (*υπο*†) BY the HOLY GHOST, that he should not see Death, before he had seen the Lord's Christ.

Ibid. v. 28. And he BLESSED GOD, and said, LORD, now lettest thou thy servant depart in peace, according to THY WORD.

This *word* was the *word* of the *Holy Ghost:* who

* Rom. i. 1. and Tim. i. 1.

† I set down the *preposition*, because it slays the *Arian* with his own weapon. It shews the prime *agency* and *authority* in this affair to have been that of the *Holy Ghost*, acting in his own right, and not as the *minister* or *instrument* of an higher power; for then, according to them, it should have been *δια*. For my own part, I lay no stress upon it; because I perceive, upon a review of the Scripture, that these two prepositions are used indiscriminately.

therefore is intitled to the context, and is *God* and *Lord* to be *blessed* or *praised;* not under any imaginary restrictions and limitations, according to a certain degree of Power delegated to him, an evasion you will meet with in some modern writers, but the Scripture, and common reason instructed by the Scripture, disclaim and abhor it, as an inlet to all sorts of *Idolatry.*

V.

John xiv. 17. He *(the* SPIRIT *of Truth)* dwelleth with you, and shall be in you.

1 *Cor.* xiv. 25. GOD IS IN YOU of a truth.

VI.

2 *Tim.* iii. 16. All Scripture is given by INSPIRATION of GOD.

2 *Pet.* i. 21. Holy men of God spake as they were MOVED BY the HOLY GHOST.

VII.

John vi. 45. It is written in the Prophets, and they shall be all TAUGHT of GOD.

1 *Cor.* ii. 13. Not in the words which *man's* wisdom teacheth, *but* which the HOLY GHOST TEACHETH.

This latter verse would prove the *Holy Ghost* to be *God* by itself; for I cannot find that *man,* in the style of the Scripture, is ever *opposed* in this manner to any *being* but *God* only. I will subjoin a few examples of it.

John i. 10. *Nor of the will of* man but of God.

1 Thess. iv. 8. *He therefore that despiseth, despiseth not* man *but* God.

Rom. i. 29. *Whose praise is not of* men, *but of* God.

Acts v. 3. Why hath *Satan* filled thine heart to LYE to the HOLY GHOST.

Ibid. v. 4.—Thou hast not LYED unto *men* but unto GOD.

Dr. *Clarke* affirms, that "the Person of the *Holy* "*Ghost* is no where in Scripture expressly styled "*God*." And then adds by way of authority—"see "the Text, N°. 66 *." And what *text* would you suppose this to be? Why it is no other than that of Acts v. 4. where he IS *expressly styled God.* The *Doctor* refers us to it, because he has added a long perplexed Comment to help us to *understand* it, I suppose; though a child may see the force of it without any Comment at all. The substance of all he has said may be reduced to this——"*Ananias* lyed to "*God*, because he lyed to the Apostles, in whom *God* "*dwelt* by his *Spirit*." Thus he hath tried to evade it; even by producing *one* proof of the *Holy Ghost's Divinity*, as an answer to *another*. For if the Scripture assures us that *God dwelleth* in us, and our only argument for it, is because the *Spirit dwelleth* in us; who can the *Spirit* be, but *God himself?* as it is proved in the following article. But before we proceed to it, I must beg the Reader to observe how he has used and represented *Athanasius's* opinion upon this text. "*Athanasius* himself (says the Doctor†) "explains this text in *the same manner: He that lyed* "(saith he) *to the Holy Ghost, lyed to* GOD, WHO "*dwelleth in men by his Spirit. For where*‡ the "Spirit *of God is, there is* GOD." The difference, then, between this author and St. *Athanasius* is no more than this: the former takes occasion to deny

* Part II. § xxxi. † No. 66.

‡ Ὅπου γάρ ἐστι τὸ Πνεῦμα τοῦ Θεοῦ, ἐκεῖ ἐστιν ὁ ΘΕΟΣ.

that the *Holy Ghost* is GOD, the latter to *prove* it, and both from one and the same text; which, if you believe the *Doctor*, they have explained *in the same manner!*

IX.

1 *John* iii. 21. Beloved, if our heart condemn us not, then have we confidence toward GOD.

Ibid. v. 24. And *hereby* we know that HE abideth in us, by THE SPIRIT which he hath given us.

The Apostle's reasoning is this——"*The Spirit* abideth in us; and *hereby* we know "that *He (God)* "abideth in us." But unless the *Spirit* be a *person* in the *Unity of God*, the conclusion is manifestly false.

X.

1 *Cor.* iii. 16. The TEMPLE of GOD is holy, which temple are YE.

1 *Cor.* vi. 19. Know ye not, that your BODIES are the TEMPLE of the HOLY GHOST?

XI.

Matth. iv. 1. Then was *Jesus* LED up (υπο) BY THE SPIRIT, to be TEMPTED, &c.

Luke xi. 2, 4.—OUR FATHER which art in heaven—LEAD US not into TEMPTATION.

It is not my business in this place to shew particularly in *what manner* and for *what end* God *leads us into temptation*. That it is no way inconsistent with the divine attributes, is plain from the case now before us: for *Jesus* was *led* up into the wilderness to meet his adversary, and be *tempted* by him. And it is also plain from that petition in the Lord's Prayer, that *our Father which is in heaven* would not *lead us into temptation:* it being needless and absurd to *pray* that

God would not do, what by the necessity of his nature, it is impossible for him to do. In this case, *God* is not the *tempter:* he only introduces us to the trial; and always provides, if we have the grace and prudence to embrace it, *a way for our escaping that we may be able to bear it.*

But when *Jesus* was *tempted,* the *leading him into temptation* was the act of the *Holy Spirit.* Therefore as often as we repeat the *Lord's Prayer,* we address ourselves inclusively to the *Person* of the *Spirit,* under the one name of OUR FATHER; and certainly, he also is *our Father,* of whom we are *begotten* and *born,* even *of the Spirit:* and again, *as many as are* LED *by the* SPIRIT of *God, they are the* SONS *of God.* Rom. viii. 14. See Art. i. of this Chapter.

XII.

2 *Cor.* i. 3. Blessed be GOD, even the GOD of ALL COMFORT.

If *all* spiritual Comfort (sent *from heaven)* be of *God,* how is it consistent, that the *Churches had rest ——walking in the* COMFORT OF *the* HOLY GHOST *, unless the *Holy Ghost* be a person in the Unity of *God?* and how can *he* be styled, by way of Eminence, THE *Comforter* †, if there be a *God* distinct from him, who claims that Title? for then he is not *the Comforter,* but *one* of the *two;* and *two divine Comforters,* like two *Almighties,* would make *two Gods;* which is not a principle of Christianity, but of heathen Idolatry. And the same reasoning will hold good as to another of his titles. For the *Holy Ghost* is called, by way of Eminence, THE SPIRIT ‡, i. e. the true and principal, the head and Father of all

* Acts ix. 3. † Ο παρακλητος, John xiv. 26. ‡ 1 John v. 6.

other Spirits. Yet we are told that *God* is *a Spirit* *: so that unless the *Spirit* be also *God,* we must believe in *two* supreme, distinct, and independent *Spirits.* And thus we justly argue for the Divinity of *Christ;* that because GOD *is* LIGHT †, and *Christ* is THE LIGHT ‡. Therefore, he is and must be *God;* even the TRUE *God,* because he is the True *Light* §.

XIII.

1 *Cor.* ii. 11. For what man knoweth the things of a man, save the SPIRIT of a man which is IN HIM? EVEN so the things of GOD knoweth (εδεις) none but the SPIRIT OF GOD.

The *Spirit* of a *man* knows the things of a man for *this* reason, because it is *in him.* For the *same* reason the *Spirit* of *God* knows the things of *God,* because it is *in* the *Godhead;* than which nothing farther need be desired to prove the *co-essentiality* of the *Holy Ghost* ‖. If you take it otherwise, there can be no parallel between the two cases. For how strange would it be to say—the *human Spirit* knows the things of a *man,* because it is *in him;* EVEN SO, the *Divine Spirit* knows the things of *God,* because it is *out of him.* This text brings the matter to a short issue. The Church affirms the *Spirit* to be *in God,* as a *person* of the *same divine nature;* the *Arians* deny it, and will understand him to be *out of* God: not a person of the divine nature, but one inferior to, and distinct from, it. To see on which side the truth lies, a man needs no other qualification but that of

* John iv. 24. † 1 John i. 5. ‡ John i. 4, 7, 8, and viii. 12. § John i. 9.

‖ The *Scripture* uses the same *preposition* to denote the *co-essentiality* of *Christ.*—*John* xiv. 11. I am (EN τω Πατρι) In the *Father.* And xiii. 32. *God shall glorify him* (EN εαυτω) In *Himself.*

faith, to receive the *Scripture* as the infallible *word of God;* which the *Arians,* in most of their writings have freely confessed it to be. If once they come openly to deny this, they are no longer *Arians,* but infidels of another denomination, with whom a different course is to be taken.

XIV.

1 *Cor.* ii. 11. The THINGS OF GOD knoweth no man.

Ibid. v. 14. But the natural man receiveth not the THINGS OF THE SPIRIT OF GOD.

Here again, the Scripture makes no distinction, farther than that of personality, between *God* and the *Spirit of God;* but renders unto *God* the *things* that are *God's,* by rendering them to the *Spirit,* who *is God.*

XV.

Deut. vi. 16. and *Matt.* iv. 7. Thou shalt not TEMPT the LORD thy GOD.

Acts v. 9. How is it that ye have agreed to TEMPT the SPIRIT of the LORD?

The Spirit is here substituted as the object of that particular act of disobedience, of which, according to the *Law* and the *Gospel,* the only object is the *Lord our God:* therefore the *Spirit* is the *Lord our God.*

Dr. *Clarke* denies that in "*any place of Scripture* "*there is any mention made of any* SIN *against the* "Holy Ghost *but only of a* BLASPHEMY *." He that can distinguish BLASPHEMY from Sin, must be an acute reasoner; when it is of *all sins* the greatest.

* S. D. p. 112.

But is it no SIN against the *Holy Ghost*, to *lye* to him, to *grieve* him *, or to *tempt* him? Why then did the Lord *swear* in his wrath against those that *grieved* him, if it were no SIN? and why was that commandment given in the Law, *thou shalt not* tempt *the Lord thy God?* And if the *Spirit* be *tempted*, is not *the Spirit* the object *offended* by that *temptation?* This is the very thing that learned man was afraid of. He would have proved *blasphemy* to be no *Sin;* lest the *Spirit* should appear to be the *object* of *Sin;* for that would have proved him to be *God*, the author and giver of the *Law:* and that, again, would have spoiled his *Scripture Doctrine:* so the short way was, to *deny it.*

XVI.

Gen. vi. 3. And the LORD said, MY SPIRIT shall not *always strive with man.*

The *Spirit of the Lord* strove with the Inhabitants of the old world, endeavouring to reclaim them by grace, and *waiting* long for their repentance. But this is called, 1 *Pet.* iii. 20. The *long-suffering* of God that *waited* in the days of *Noah.*

XVII.

Luke xi. 20. If I with the FINGER of GOD *cast out Devils.*

The parallel place in St. *Matthew's* Gospel has it thus;

Matth. xii. 28. If I with the SPIRIT of GOD *cast out Devils.*

The *finger of God* is a metaphorical expression for

* Eph. iv. 30.

the immediate *power* and *agency* of God: and to say that *Devils were cast out* by the *finger of God,* is the same as to say, that they were cast out by *God himself.* But it appears from the text of St. *Matthew,* that this particular act of the *finger of God,* that is of *God himself,* was the act of the SPIRIT; therefore, the *Spirit* is *God himself.*

XVIII.

Ezek. viii. 1—3. The hand of the LORD GOD, fell there upon me—and HE (the *Lord God*) put forth the form of an hand, and *took me* by a lock of mine head, and the SPIRIT *lift me up,* &c.

In this text, the name of the *Lord God,* and the name of the *Spirit,* do both belong to the same *person.* For though it be said that the *Spirit lifted up* the prophet, yet was it no other than the *Lord God* who *put forth the form of an hand and took him:* therefore the SPIRIT is the LORD GOD.

XIX.

Acts iv. 24, 25.—They lift up their voice to God with one accord, and said, LORD, *thou* art GOD, which hast made heaven and earth, and the sea, and all that therein is. Who *by the mouth* of thy servant DAVID hast *said,* &c.

The terms LORD and GOD are here used to express the Divinity of *him,* who spake *by the mouth* of his servant *David.* But it was the *person* of the HOLY GHOST, who *spake by the mouth* of his servant *David*——for, saith St. *Peter*——*This Scripture must needs have been fulfilled, which the* HOLY GHOST by the mouth of DAVID *spake,* &c. There-

fore, the terms LORD and GOD are certainly used to *express the Divinity* of the HOLY GHOST.

So again;

It was the LORD GOD of *Israel*, who SPAKE by the mouth of his holy *Prophets*, since *the world began*. *Luke* i. 68, 70.

But then, it is written——well SPAKE the HOLY GHOST by *Esaias* the *prophet**, &c. Therefore the *Holy Ghost* is the LORD GOD of *Israel*.

XX.

Psal. cxxxix. 7. Whither shall I go from THY SPIRIT? or whither shall I go from thy *Presence?* If I ascend up into heaven, THOU art there.

The Psalmist, to acknowledge the omnipresence of the *Holy Ghost* says——*Whither shall I go from* thy Spirit? And by what is immediately subjoined, he shews this to be the omnipresence of *God himself*—*If I ascend up into heaven*, THOU *art there*. So that the terms *Thou*, and *thy Spirit*, are equivalent; i. e. equally conclusive for the immediate *presence* of the *divine nature itself*.

XXI.

It was said by the Angel——*Luke* i. 23.—*He shall be great, and shall be called the* SON *of the* HIGHEST: But the reason given upon this occasion WHY Christ was called the SON OF GOD, is this, and this only, *viz.* because he was begotten by the *Holy Ghost*—— "The Holy Ghost shall come upon thee, and the "Power of the HIGHEST shall overshadow thee: "THEREFORE also that holy thing which shall be "born of thee shall be called the Son of GOD." v. 35.

* Acts xxviii. 25.

When *Jesus* is called the *Son of God*, we understand the *supreme* and *true God*, besides whom there is no other. The *Devils* themselves allowed it, and said—"*Jesus*, thou Son of God MOST HIGH *!" But the Person in God, whose Son Jesus is said to be in this place, is the *Holy Ghost*, by whose *Power* (called the *Power of the Highest*) he was begotten of the blessed virgin, and thence *called the Son of God*.

Therefore the *Holy Ghost* is *God*, and the *Highest*.

XXII.

The Prophet *Isaiah* in his 6th Chapter, tells us he saw the LORD of HOSTS. And at ver. 8, that he heard the voice of the LORD, SAYING——*Go and tell this people, hear ye indeed but understand not*, &c.

Yet these very words, which the prophet declares to have been *spoken* by the *Lord*, even the *Lord of Hosts*, were spoken by the *Holy Ghost*——*Well* SPAKE THE HOLY GHOST, *by* Esaias *the prophet, unto our Fathers*, saying, *Go unto this people and say, hearing ye shall hear, and shall not understand* †, &c.

Therefore, the HOLY GHOST is the LORD OF HOSTS.

The article of the Holy Ghost's supreme and absolute Divinity being now established in the plainest terms; I shall proceed to answer, from the Scripture, the objections usually made against it from thence.

XXIII.

¶ *Matth.* xix. 17. There is none GOOD but ONE, that is GOD.

If this be a good objection to the Divinity of *Christ*,

* Luke viii. 28. † Acts xxviii. 26, 27.

it must be equally strong against that of the Holy Ghost: for it is argued from this passage, that the attribute of *goodness* is confined to the *single person* of God the Father: who therefore is a Being superior to, and different from *Christ* and the *Holy Ghost*. The Error of this argument has been fully shewn above: for it is not *one person*, but *one God*, whom the Scripture has asserted to be *good;* and I now have an opportunity of confirming it, and of proving withal, that in the unity of this one God, besides whom no other is *good*, the person of the Holy Ghost is, and must be included. For it is written—*Thy* SPIRIT *is* GOOD * —so that if the same inspired Scripture which declares the person of the *Spirit* to be *good*, does also as plainly declare that *none is good*, but *God only:* then the Spirit is God, even the only true and supreme God: and we are as well assured of it, as if it had been said, "there is none Good, but one, that is the *Spirit*, "who is one God." The Hebrew in this place is yet stronger than the English. It is not טוב *good*, but טובה *Goodness itself*, that is, divine essential uncommunicated goodness, besides which there neither is nor can be any other of the like kind. There is one sort of goodness communicated to men upon earth; as we read, *Psal.* cxii. 5. *the* good *man sheweth* favour, &c. and *Acts* xi. 24. that *Barnabas was a* good *man, and full of faith*, &c. There is another sort of goodness to be found only in heaven, and that is the goodness of God, which is essential: but this goodness is also an attribute of the *Spirit;* who therefore is proved to be *very God;* and by that argument too, for the sake of which, some have *denied* him to be God.

* Psalm cxliii. 10.

XXIV.

¶ *Matth.* iii. 16. The *Spirit* of God.

The Spirit, say they, is not *God,* because he is only the Spirit *of* God. But so likewise the *human Spirit,* whence the Apostle has taught us to borrow an Idea of the *Divine,* is the Spirit OF *a man;* yet, was it ever pretended, that the *Spirit,* for this reason, is *one* Being, and the *man* another? No, certainly: and the same must be true of *God,* and the Spirit *of* God; as far as the Being of the *same man,* who is *one* person, can be an image of the *same God,* who is *three* persons. But there is the plainest testimony of Scripture, that the Spirit, though said to be the *Spirit* OF *Jehovah,* is also called by the express name of *Jehovah* himself. For it is written, *Judg.* xv. 14. that the *Spirit* OF *Jehovah* CAME upon *Sampson.* Yet at Chap. xvi. 20. it is said, that *Jehovah* himself DEPARTED *from him.* Till it can be shewn, then, that the person who *came* upon him was *one,* and the person who *departed from him* was *another;* it is undeniable, that the *Spirit,* though said to be OF *Jehovah,* is strictly and properly *Jehovah himself.*

XXV.

¶ *Heb.* ii. 4. God also bearing them witness with—*gifts* of the *Holy Ghost* according to his own will.

Hence it is objected, that the *Holy Ghost* is subservient and subordinate to the Will of *another;* therefore he cannot be the supreme and true God. But if this *own will* of *God* should prove to be no other than the *will* of the *Spirit,* this imaginary objection of the *Arians,* which if it be an *error* must also be a *blasphemy,* will turn to a demonstration against them.

And that the *will* of *God* really is the *will* of the *Spirit*, is manifest from 1 *Cor.* xii. 11. *All these worketh that one and the self same* SPIRIT, *dividing to every man as* HE (even *he himself*) WILLETH.

XXVI.

¶ *Rom.* viii. 26. The *Spirit* itself *maketh intercession for us.*

The Spirit is not *God* because he *maketh intercession* with God; and God, as it is imagined, cannot *intercede* with *himself.* But it is a matter of fact, that he has actually done this; therefore it is wicked and false to say that he *cannot.* For God *reconciled* the world TO HIMSELF, and it was done by *Intercession.*

The other Objections I meet with, are all of this stamp: as that the Spirit is said to be *given*, to *proceed*, to be *poured out*, to be *sent*; and they argue that it is impossible for God to *give*, to *proceed* from, or to *send himself.* But here the question is begged, that *God* is but *one person*, in which case it might be a contradiction: but the Scriptures demonstrate, as it will be seen in the following Chapter, that *God* is *three persons*; and then there is no contradiction in any of these things. It is also to be observed, that the *giving*, *proceeding*, *sending*, and *ministration* of the Eternal *Spirit* to *Christ* in Glory, are terms that concern not the divine *nature*, but relate merely to the *acts* and *offices*, which the several *persons* of the blessed Trinity have mercifully condescended to take upon them for conducting the present Œconomy of man's *redemption* and *sanctification.*

By this time, I take it for granted, every pious reader must have observed, how copious and conclusive the *Scriptures* of the *Old Testament* are upon the sub-

ject of the *Trinity;* and that without having recourse to them upon every occasion, is is impossible for me or for any man to deal fairly and honestly by the *Apostolical Doctrine* of the Church of *England.* Our *Lord* himself has told us, that *every Scribe, or* teacher, *instructed into the kingdom of heaven, should bring forth out of his treasure, things* NEW *and* OLD *. It was his own practice. He appealed, at every turn, to the *Law,* the *Prophets,* and the *Psalms,* for the testimony of his own doctrine; and the Church has followed his example, from the days of the Apostles *almost* down to the present times. And so far is the Old Testament from being no part of the Scripture, that it is the book, and the only book the Gospel calls by the name of *the Scripture.* It was this book, which the *noble* and faithful *Beræans* searched every day of their lives, to see whether the Gospel then preached, and afterwards published in the *New Testament* was agreeable to it; with the intention, either to receive or reject it, as it should appear to be recommended by this Authority. It was this Book, for his skill in which, *Apollos* is praised as one *mighty in the Scriptures;* the same Scriptures, of which St. *Paul* was bold to affirm for the benefit of a brother *Christian,* that they were *able to make him wise unto salvation, through* Faith *that is in Christ Jesus.* As long as *this Faith* flourished in the Church, these Scriptures were much read, and profitably understood: but now it is dwindled into a dry lifeless System of Morality, they are become in a manner useless; and some (it grieves me to say it) even of those who have undertaken to *teach others,* want themselves to be *taught again* this first Element of

* Matth. xiii. 52.

Christianity, that the *New Testament* can never be understood and explained, but by comparing it with the *Old*.

Of this Error and its consequences, we have a sad example in the celebrated Dr. *Clarke;* a man, whose talents might have adorned the Doctrine of Christ, had not his *Faith* been eaten up by an Heathen Spirit of Imagination and Philosophy. He published a Book entitled—*The Scripture Doctrine of the Trinity;* a work of great pains and premeditation. In a short preface he allows the Subject to be *of the greatest importance in Religion—not to be treated of carelessly*—but *examined by a serious study of the* WHOLE SCRIPTURE. And to convince the world, that this and no other was *his own practice,* he affirms in his *Introduction,* p. 17. and prints it in *capitals,* that he has collected ALL *the Texts* relating to that matter. Yet his whole Collection is finished and shut up without a single Text from the *Old Testament!* I cannot find that he has even mentioned such a Book. "The Christian Revelation," says he, p. 1, "is the "Doctrine of Christ and his Apostles." This he calls, p. 4.——"The *Books of Scripture;*" and again, p. 5.——"The *Books of Scripture*——not only *the* "*Rule, but the Whole and the only Rule of Truth* "——the only foundation we have to go upon." And he proves it thus——"because no man has "since pretended to have any new Revelation." An argument that will prejudice few people in favour of his sincerity. For though there has been no *new Revelation* SINCE the Books of the New Testament, as we all confess; does it follow that there was no *old Revelation* BEFORE them? and did this author never read, that the same GOD, *who*

spake in these last days by his Son, *spake in time past unto the Fathers by the* Prophets*? yet he affects to know nothing at all of the matter.

And as to the use he makes of the *New Testament*, who would expect, that a man who has made *Nothing* of *one half* of God's Revelation, should be very nice in his treatment of the *other?* In the first place, he has not vouchsafed to follow the Apostle's Direction of *comparing spiritual things with spiritual*, thence to collect their true meaning; but sets down his Texts in such an order, as makes them to be all single and independent of one another; and that gives all possible liberty to the Imagination to thrust in what sort of comment it pleases. When he refers to any parallel place (which I think is *never* done, but on *one* side of the Question) the Reader is not directed to the text itself, but to the *meaning* he has fastened upon it. At the beginning of every Chapter, he sets down his *own opinion* at large, as the *Title* of it: and you are to believe, that all the passages of that Division do certainly prove it; which if cleared of his comments, and compared with other texts, are found to prove no such thing, but the very contrary. And this he calls *The Scripture Doctrine of the Trinity:* but if we call it by its true name, it is—Clarke's *Doctrine of the Scripture;* that is, of *half* the Scripture. How it came to pass, that he should thus boldly set down his own resolutions upon the most profound article of the *Christian* Faith, without consulting *all* the Evidence that relates to it, or rightly examining *any part of it; how* this came to pass, God is to determine, to whom all

* Heb. i. 1.

things are naked and open. All I have to do with him, is to rescue the *Word of God* from such *deceitful handling*. And I have prevailed with myself to make these few Reflections, because I find some modern Objectors of a lower Class have used this Book in Conversation and in Print, as the Oracle of the Party, taking the *Scripture* upon trust as his principles would give him leave to retail it. I know it will be accounted an *hard thing*, and called *invidious*, to rake thus into the *Ashes* of a writer, who is not alive to answer for himself. And I confess, I am very far from taking any *pleasure* in it. But is it not much *harder*, that the ashes of this man should be scattered over the land, to breed and inflame the plague of heresy, till the whole *head* is sick and the *heart faint*, and the *whole body* full of putrifying blains and sores? *Arianism* is now no longer a *pestilence* that walketh in *darkness*, but that brazens it out against the sun's light, and *destroyeth* in the *noon day*. It is a *canker*, which if it be encouraged much longer, will certainly *eat* out the vitals of *Christianity* in this kingdom: and when the *faith* is gone, the *Church* in all probability will soon follow after it; for if the holy oil be wasted and spilt, the Lamp that was made to hold it, will be of no farther use.

CHAPTER III.

THE PLURALITY AND TRINITY OF PERSONS.

I.

That *Hebrew* name so often used in the *Old Testament*, which we have translated by the word *God*, is *Elohim*, a noun substantive of the *plural* number,

regularly formed from its *singular* *, and very frequently joined with plural verbs and plural adjectives, to express a *plurality* in the divine nature: though for another obvious reason, it is generally constructed with verbs and pronouns of the singular number, and gives a good sense, though the Grammar of it be somewhat irregular.

The *Jews* would persuade us not to consider this word as a plural noun, but on some particular occasions. Whoever will be at the pains to examine their reasoning, will find it to be very childish and inconsistent, wholly owing to their hatred against the divinity of *Jesus Christ*, and the notion of a Trinity. But when the *Jew* is become a *Christian*, and the stumbling-block of the *Cross* removed out of his way, he can allow the name *Elohim* to be *plural* as readily as other men; and it is one of the principal points he chuses to insist upon, to convince the world that his eyes are open, and he is sincere in his profession of the Christian religion.

John Xeres, a *Jew* converted here in *England* about forty years ago, published a sensible and affectionate address to his unbelieving brethren, wherein he lays before them his *reasons for leaving the Jewish religion and embracing the Christian.* "The Chris-
" tians (says he †) confess *Jesus* to be *God;* and it is
" this that makes us look upon the Gospels as books
" that overturn the very principles of religion, the
" truth of which is built upon this article, the
" *Unity of God.* In this argument lies the strength
" of what you object against the Christian religion."
Then he undertakes to prove that the unity of God is

* אלוה and אלה; see the *Heb.* of *Deut.* xxxii. 17. and *Hab.* i. 11.
† P. 53.

not such as he once understood it to be, an unity of *Person*, but of *Essence*, under which more persons than one are comprehended; and the first proof he offers is that of the word *Elohim*. "Why else, says "he *, is that frequent mention of *God* by nouns of "the plural number? as in *Gen.* i. 1. where the word "*Elohim*, which is rendered *God*, is of the plural "number, though annexed to a verb of the singular "number; which demonstrates as evidently as may "be, that there are several persons partaking of the "same divine nature and Essence."

II.

Gen. i. 26. And GOD said, let US make man in OUR image, after OUR likeness.

No sensible reason can be given, why God should speak of himself in the *plural* number, unless he consists of more persons than one. Dr. *Clarke* contrived the plan of his *Scripture Doctrine* so as to leave out this difficulty with many more of the same kind. Others there are who tell us it is a figurative way of speaking, only to express the dignity of God, not to denote any *plurality* in him. For they observe it is customary for a King, who is only one person, to speak of himself in the same Style. But how absurd is it, that God should borrow his way of speaking from a King, before a man was created upon the earth! And even granting this to be possible, yet the cases will not agree. For though a King or Governor may say *us* and *we*, there is certainly no figure of speech that will allow any single person to say, *one of us*, when he speaks only of *himself*. It is a phrase that can have no meaning, unless there be

* P. 57.

more persons than one to chuse out of. Yet this, as we shall find, is the style in which God has spoken of himself in the following article.

Though it be impossible to apply this plural expression to any but the Persons of the Godhead, there is a writer who has attempted to turn the force of it by another text, in which, as he says very truly, *the weakness of the argument will appear at sight.* God invites the people by the prophet *Isaiah*, and says, " Come, now, and *let us reason* together," chap. i. v. 18. Upon which he remarks, that " if this " form of expression puts the children of *Israel* upon " an equality with God, then we may allow some " force in this argument*." And so we may if it does not. For *let us reason* refers to an act common to all spirits; and therefore no Christian ever thought of arguing from it: but *let us make man* refers only to an act of the Godhead. All spirits can *reason,* but only the supreme Spirit can *create.* Therefore, the author, instead of answering the expression, hath only brought together two texts as widely different as God and man.

If the King were to say to another, " Let us *see*," or " Let us *breathe*," no man would be so weak as to think that the expression denoted any equality or co-ordination in the person so spoken to. But if he should say, " Let us pardon a malefactor condemned " by the law," then the expression would admit of such an inference, and the objector might have been aware of these distinctions, if he had not prematurely settled his faith before he had consulted the Holy Scripture.

* See an *Appeal to the common sense of all Christian People*, p. 139.

III.

Gen. iii. 22. And the LORD GOD said, behold the man is become like ONE OF US.

The *Jews* are greatly perplexed with this passage. They endeavour to put it off, by telling us, God must here be understood to speak of himself and his *council,* or as they term it בית דין his *house of judgment,* made up of angels, &c. to which there needs no answer but that of the prophet, *who hath known the mind of the Lord, or who hath been his* counsellor *?

IV.

Gen. xi. 6, 7. And the LORD said—let US go down and there confound (*Heb.* let US confound) their language.

Another instance of this occurs in *Isai.* vi. 8. *I heard the voice of the* LORD, *saying, whom shall I send, and who will go for* US ? Upon the plural word *Nobis, us,* there is a short note of *Junius* and *Tremellius,* which contains the substance of all that can be said upon the occasion—" *Nam consilium est Dei Patris,* " *Filii et Spiritus Sancti.*"—*For this* (say they) *is a consultation of God the Father, the Son, and the Holy Ghost*—And it shall be proved to be so, in a proper place, from an inspired comment upon this Chapter of *Isaiah.*

V.

Gen. xx. 13. And it came to pass when GOD *caused me to wander* from my father's house, &c.

The *Hebrew* is—*Deus errare facerent*—*God* they *caused me to wander:* which, however strange it may

* Rom. xi. 34. and Isai. xl. 13.

sound to an *English* hearer, is the strict grammatical rendering of the original. And the expression is affirmed by *Junius* and *Tremellius*, with other commentators out of number, to respect the plurality of the persons in the Godhead. They have a short note upon it to the following effect—*Plurale verbum cum Dei nomine, ad indicandum* S. Triados *mysterium:* which I mention, not in the way of an *authority*, but only to shew how clear the case is to an *Hebrew* reader, whose mind is without prejudice. And though others may have attempted to conceal such evidence as this under an heap of critical rubbish, yet if we are to come to no resolution till those who dislike the *doctrine* of a trinity have done disputing about the *words* that convey it, the day of judgment itself would find us undetermined. And if we would but attend to this state of the case, and apply it also to other points of doctrine, I am well convinced it would shorten many of our disputes, and make the word of God a much more easy and intelligible book than it passes for at present.

VI.

Gen. xxv. 7. Because there GOD *appeared* unto him, &c.

Here again the *Hebrew* verb is *plural—Deus revelati sunt—God* they *appeared*, or *were revealed to him.* So again in 2 *Sam.* vii. 23,—*even like Israel whom* God went *to redeem;* which in the original is—*iverunt Deus ad redimendum;* the verb being in the *plural.* A celebrated *Latin* translator * of the Old Testament has ventured to render it—*iverunt* Dii *ad redimendum:* but *Dii* in Latin is not answerable to *Elohim* in the

* *Pagninus*, in his interlineary version published by *Montanus.*

Hebrew; and, in strictness, may be thought to countenance the notion of *Tritheism* or a plurality of *Gods;* which is abhorrent from the express doctrine of the scripture; and against which the name *Elohim* is purposely guarded, by its being connected so very often with verbs and pronouns in the *singular.*

VII.

Deut. iv. 7. What nation is there so great, that hath GOD so nigh unto them, &c.

In the two preceding articles we have seen the name of God connected with *plural verbs;* it is here joined to a *plural adjective,* whose termination is the same with its own; for the original has it—*Elohim Kerebim—Deus propinqui—God who* are *so near.* Another instance of which we have in *Josh.* xxiv. 19. *Ye cannot serve the Lord, for he is an* holy God. For the *Hebrew* reads it—*Deus* sancti *ipse—he is a God who are* holy ones. And again *Psal.* lviii. 12. *Doubtless there is a* God that judgeth *the earth;* the Hebrew of which is—*Deus* judicantes *in terra—a God* (i. e. divine persons) *who* are judging *in the earth.*

VIII.

Several other nouns there are beside the name *Elohim,* as well adjective as substantive, that are set down in the plural number, where it cannot be denied that the being of *God* is to be understood by them.

Mal. i. 6. If I be a MASTER, where is my fear? The *Heb.* is אדנים *Adonim,* in the *plural*——*If I am masters,* &c.

Isai. liv. 5. *For thy Maker is thine husband, the Lord of Hosts is his name.* Here also the Hebrew substantives for *thy maker* and *thy husband* are both plural——בעליך עשיך. And to prove that עשיך cannot

signify *thy maker* in the singular number, it is also found connected with the word *Jehovah* in its singular form without the ' inserted; as in *Isai.* li. 13. *And forgettest the Lord* thy maker——יהוה עשך.

Eccl. xii. 1. *Remember* thy Creator *in the days of thy youth,* &c. The Hebrew of which is—*remember* את בוראיך *thy Creators,* in the plural. And there is nothing strange in this, when we can prove so easily that the world and all men in it were created by a *Trinity.*

Instead of the usual names of God, *adjectives* expressing some divine attribute are very frequently substituted: and these also occur in the plural, as in the following examples.

Prov. ix. 10. *The fear of the Lord is the beginning of wisdom, and the knowledge* (קדשים) *of the* HOLY ONES *is understanding.* Another instance of which may be found in Chap. xxx. 3. see also *Hos.* xi. 12. in the *Hebrew,* xii. 1.

Eccl. v. 8. *There be* HIGHER *than they.* The Hebrew is (גבהים) *high ones,* in the plural; and is understood even by the *Jews* themselves to mean *the holy and blessed God. Junius* and *Tremellius* put *altissimus* in their text, but acknowledge the *Hebrew* to be *alti—plurale pro singulari superlativo, mysterium* S. Triados *notans.*

Psal. lxxviii. 25. *Man did eat* Angel's *food.*

The word (אבירים) *mighty* ones, is never used for *Angels;* and must in this place signify *God,* for the two following reasons. 1. Because *Abir* in the singular is several times used absolutely as a name of God; who is called *Abir Israel, the mighty one of Israel,* and *Abir Jacob, the mighty one of Jacob. Gen.* xlix. 24. *Psal.* cxxxii. 2. where the LXX. have rendered it θεος.

2. Because our blessed Saviour in discoursing upon the *Manna, John* vi. 31—33, quotes this part of the Psalm, and calls that *the bread of* God *from heaven,* which in the Psalm itself is called the *bread of the* mighty. Therefore *Abirim* is put for *Elohim,* and is taken in the *plural* because God is plural.

IX.

Dan. iv. 26. And whereas THEY *commanded* to leave the stump of the tree, roots, &c.

At the 13th verse of this Chapter, we read only of one *watcher* or *holy one* coming down from heaven, of whom it is said that HE *cried—— leave the stump of his root in the earth.* Yet the number is here very remarkably changed from *he said* to *they commanded.* And though the words of the curse upon *Nebuchadnezzar* were pronounced by A *watcher* and An *holy one* in the singular; nevertheless, at the close of the speech, this *matter* is declared to be by the *decree of the* WATCHERS *and the demand by the word of the* HOLY ONES *. Now it is very certain that the judgments of God are not founded upon the *decree* and *word* of Angels or of any created beings: therefore this *watcher* could be no created angel, but a person in the Lord *Jehovah,* who condescends to *watch over* † his people, and is called the *keeper of Israel, that neither slumbereth nor sleepeth.* The change of these verbs and nouns from the singular to the plural can be accounted for upon no other principle: it is a case to which there is no parallel in any language, and such as can be reconcileable only to

* V. 17. Compare this with Prov. ix. 10. cited in No. viii. of this chapter.

† Jer. xxxi. 28.

the Being of *God*, who is *one* and *many*. We are to collect from it, that in this, as in every act of the Godhead, there was a consent and concurrence of the persons in the Trinity: and though there was *one* only who *spake*, it was the *word* and *decree* of *all*. There is an instance of this sort in the New Testament. The Disciples of *Christ* were commanded to *baptize in the name of the Father, and of the Son, and of the Holy Ghost*. And, without doubt, the baptism they administered was in all cases agreeable to the prescribed Form. Nevertheless we are told of some, who were commanded to be *baptized in the name of the Lord* *, and particularly in the *name of the Lord Jesus* †: so that there was a strange defect either in the baptism itself, or in the account we have of it; or the mention of one person in the Trinity must *imply* the presence, name and authority of them all; as the passage is understood by *Irenæus——in Christi nomine subauditur qui unxit, et qui unctus est, et ipsa unctio in qua unctus est.* Lib. iii. cap. 20.

X.

Dan. v. 18. The most high GOD *gave* to *Nebuchadnezzar* a kingdom and majesty and *glory* and honour.

v. 20. And THEY took his *glory* from him.

Here again, the word *they* is a plain relative to the *most high God*. Nor can it otherwise be agreeable to the sense of the history, or the reason of the thing itself considered as a matter of fact. For who was it that *took away* the *glory* of the king? It was not the work of *men*, but a supernatural act of *the most high God*; to whom *Nebuchadnezzar* himself

* Acts x. 48. † Ibid. viii. 16.

hath ascribed it—— *those that walk in pride* HE *is able to* abase.

I might here subjoin in proof of a *plurality*, those numerous passages of the Old Testament, wherein God is spoken of, or speaks of himself, as of *more persons than one.* I will produce a few of them, to shew that such are not wanting. *Gen.* xix. 24. *The* Lord *rained upon Sodom and upon Gomorrah brimstone and fire* from the Lord *out of heaven. Psal.* cx. 1. *The* Lord *said unto* my Lord, *sit thou on my right hand,* &c. *Dan.* ix. 17. *Now therefore,* O our God, *hear the prayer of thy servant—for* the Lord's *sake. Prov.* xxx. 4. *Who hath established all the ends of the earth? What is* his *name and what is his* Son's *name, if thou canst tell? Isai.* x. 12. *When the* Lord *hath performed* his *whole work upon Jerusalem I will punish,* &c. *Ibid.* xiii. 13. *I will shake the heavens, and the earth shall remove out of her place, in the wrath of the* Lord of hosts, *and in the day of* his *fierce anger. Ibid.* xxii. 19. *And* I will *drive thee from thy station, and from thy state shall* he *pull thee down. Ibid.* lxiv. 4. *Neither hath the eye seen,* O God, *beside* thee, *what* he *hath prepared for him that waiteth for* him. *Hos.* i. 7. *I will have mercy upon the house of Judah and will save them by the* Lord their God. *Zech.* ii. 10, 11. *I will dwell in the midst of thee, saith* the Lord; *and many nations shall be joined to* the Lord *in that day and shall be* my *people; and I will dwell in the midst of thee, and thou shalt know that* the Lord of hosts *hath sent* me *unto thee. Ibid.* x. 12. *And I will strengthen them in the* Lord, *and they shall walk up and down in* his *name, saith the* Lord.

The Passages hitherto produced in this Chapter are designed only to prove an *indefinite* plurality in

God. In the remaining part of it, I shall bring forward another class of texts, which shew this plurality to be a *Trinity*.

XI.

Psal. xxxiii. 6. By the WORD of the LORD were the heavens made, and all the host of them by the *breath* (*Heb.* SPIRIT) of his mouth.

The *breath* or spirit of the Lord's *mouth*, does undoubtedly mean the third person of the Trinity; who is called, *Job* xxxiii. 4. *The* Spirit *of God, and the* Breath *of the Almighty*. And it should here be remembered, that when Christ communicated the *Holy Ghost* to his Disciples, he did it by breathing upon them*: a demonstration that *Christ* our Saviour, who, as a *person*, is the *word* of the Lord, is in *nature* the Lord *himself*; because the spirit or *breath* of the *Almighty* is also the *breath* of *Christ*. And this fact is also decisive for the word FILIOQUE, so much controverted in the *Nicene Creed*.

XII.

Isai. xlviii. 16. And now the LORD GOD and his SPIRIT hath sent ME.

The speaker in this verse is no other than *Christ* who at v. 12. calls himself *the first and the last*, and does here declare himself to be *sent*, not only by the *Lord God*, but also by his *Spirit*: which should be taken some notice of, because the *Arians* have objected to the co-equality of the *Son* with the *Father*, because he is said to be *sent* by him. But if this should hold, it will follow that *Christ*, for the same reason, is also inferior to the *Spirit*. The author of

* John xx. 22.

an *Essay on Spirit*, whose violent proceedings in the Church have chiefly moved me to draw up these papers, is warm in the pursuit of this argument, that *Christ* is inferior to the Father, because he was *sent* by him. "We may therefore, says he, fairly argue, "as our Saviour himself does upon another occa- "sion—that as *the servant is not* equal *to his Lord, so* "*neither is he that is sent* equal *to him that sent him* *." Not quite so *fairly:* for here is a gross misrepresentation, of which, and of many other things, this author should give us some account, before he proceeds any farther in the work of *reformation;* it being a maxim, I think, with the wise and learned, that a man should always reform *himself*, before he undertakes to reform the world. Upon the occasion he refers to, our Saviour has said — *The Servant is* NOT GREATER *than his Lord; neither is he that is sent* GREATER *than he that sent him* †. But in the place of this, he has ventured to substitute another reading that comes up to his point, and agrees better with the intended work of Reformation — "*he that* "*is sent is* not equal *to him that sent him;*" printing the word *equal* in a different character to make it the more observable; and then puts an objection of his own *forging* into the mouth of our blessed Saviour. He professes himself a great enemy to *human compositions;* and we have reason to believe him, where those compositions are not *his own.* But his making so free with this and many other texts does not look as if he was any great friend to the compositions of the *Holy Ghost;* and can do but little credit to a *Vindicator* of the *Holy Scriptures* from the cavils and scoffs of an Infidel.

* P. 98. † John xiii. 16.

XIII.

Isai. xxxiv. 16. Seek ye out of the Book of the *Lord* and read—for MY mouth it hath commanded, and HIS SPIRIT it hath gathered them.

In these words, there is *one* person speaking of the *Spirit* of *another* person: so that the whole *Trinity* is here included. Whether God *the Father* or God *the Son* is to be understood as the speaker, it is neither easy nor material to determine. I am rather inclined to think it is the *former*.

XIV.

Numb. vi. 24, &c.

The LORD bless thee and keep thee. The LORD make his face to shine upon thee, and be gracious unto thee.

The LORD lift up his countenance upon thee, and give thee peace.

After this form the High Priest was commanded to bless the children of Israel. The Name of *the Lord,* in Hebrew *Jehovah,* is here repeated *three* times, and parallel to this is the form of Christian Baptism; wherein the three personal terms of *Father, Son,* and *Holy Ghost,* are not represented as so many different names, but as one *name:* the one divine nature of God being no more divided by these three, than by the single name *Jehovah* thrice repeated. If the three articles of this benediction be attentively considered, their contents will be found to agree respectively to the three persons taken in the usual order of *the Father, the Son* and *the Holy Ghost.* The *Father* is the author of *blessing* and *preservation.* Grace and *illumination* are from the *Son,* by whom

we have *the* light *of the knowledge of the* glory *of God, in the* face *of Jesus Christ. Peace* is the gift of the *Spirit* whose name is *the Comforter,* and whose first and best *fruit* is the work of *Peace.*

Petrus Alphonsi, an eminent *Jew* converted in the beginning of the 12th Century, and presented to the font by *Alphonsus* a king of *Spain,* wrote a learned treatise against the *Jews,* wherein he presses them with this Scripture, as a plain argument that there are *three persons* to whom the great and *incommunicable* name of *Jehovah* is applied. And even the unconverted *Jews,* according to *Bechai,* one of their *Rabbies* have a tradition, that when the High Priest pronounced this Blessing over the people—*elevatione manuum sic digitos composuit, ut* Triada *exprimerent—he lifted up his hands, and disposed his fingers into such a form as to express a* Trinity. All the foundation there is for this in the Scripture, is *Lev.* ix. 22. As for the rest, be it a matter of fact or not, yet if we consider whence it comes, there is something very remarkable in it. See *Observ. Jos. de vois.* in *Pug. Fid.* p. 400. 556, 557.

XV.

Matth. xxviii. 19. Baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST.

XVI.

2 *Thes.* iii. 5. The LORD (the *Holy Ghost,* see c. ii. art. iv. xviii.) direct your hearts into the love of GOD *(the Father)* and into the patient waiting for CHRIST.

XVII.

2 *Cor.* xiii. 14. The grace of OUR LORD JESUS CHRIST, and the love of GOD, and the communion of the HOLY GHOST.

In this and the foregoing article, the *order* of the *persons* is different from that of *Matth.* xxviii. 19. the Holy Ghost having the *first place* in the former of them, and Christ in the latter: which is a sufficient warrant for that clause in the Creed of St. *Athanasius*——"In this Trinity, none is afore or after other." And Dr. *Clarke*, I presume, apprehended something of this sort; because he has corrected the Apostle, and transposed the order of the persons in 2 *Cor.* xiii. 14. without the least apology, or giving his reader any warning of it. §. lv. p. 377.

XVIII.

1 *John* v. 7. There are THREE that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST—

There has been much disputing about the authenticity of this Text. I firmly believe it to be genuine for the following reasons. 1. St. *Jerom* *, who had a better opportunity of examining the true merits of the cause than we can possibly have at this distance of time, tells us plainly, that he found out how it had been adulterated, mistranslated, and omitted on purpose to elude the truth. 2. The divines of *Lovain* having compared many *Latin* copies, found this text wanting but in five of them; and R. *Stephens* found it retained in nine of sixteen ancient manuscripts which he used. 3. It is *certainly* quoted

* Præf. ad Canon. Epist.

twice by St. *Cyprian* *, who wrote before the council of *Nice:* and also by *Tertullian;* as the reader is left to judge after he has read the Passage in the Margin †. Dr. *Clarke* therefore is *not to be believed* when he tells us, it was " never cited by any of the *Latins* before " St. *Jerom* ‡." 4. The sense is not perfect without it; there being a contrast of three witnesses in heaven, to three upon earth; the *Father,* the *Word,* and the *Holy Ghost,* whose testimony is called the *witness of God;* and the *Spirit,* the *Water,* and the *Blood,* which being administered by the Church upon earth, is called the *witness of men.* He that desires to see this text farther vindicated from the malice of *Faustus Socinus,* may consult *Pool's Synopsis,* and Dr. *Hammond.* And I wish that he would also read what has lately been published upon it by my good and learned friend Dr. *Delany,* in his volume of Sermons, p. 69, &c.

But even allowing it to be spurious, it contains nothing but what is abundantly asserted elsewhere; and that both with regard to the Trinity in general, and this their divine *Testimony* in particular. For that there are *three* divine persons who *bear record* to the Mission of Christ, is evident from the following Scriptures.

John viii. 17, 18. *The testimony of two men is true. I am* ONE *that bear witness of* MYSELF.
The FATHER *that sent me beareth witness of me.*
1 *John* v. 6. *It is the* SPIRIT *that beareth witness.*

And Christ has also mentioned, upon another occasion, a *plurality* of witnesses in heaven——WE *speak* (says

* De Unit. Eccl. 109, Epist. lxxiii.

† Connexus patris in filio, et filii in paracleto, tres efficet cohærentes, alterum ex altero: *qui tres unum sunt,* &c. *adv.* Prax.

‡ See the text in his 2d. Edition.

he) *that* we *do know, and testify that* we *have* seen, *and ye receive not* OUR *Witness* * ! which can be no other than the *witness* of the *Trinity ;* because it is added *—no man hath ascended up to heaven, but he that came down from heaven ;* therefore no *man* could join with *Christ,* in revealing the things of heaven to us.

XIX.

Isai. vi. 3. And one cried unto another and said, HOLY, HOLY, HOLY, is the LORD OF HOSTS. See also *Rev.* iv. 8.

" They are not content, (says *Origen*) to say it " *once* or *twice ;* but take the perfect number of the " *Trinity,* thereby to declare the manifold *holiness* " of God ; which is a repeated intercommunion of a " threefold holiness ; the holiness of the *Father,* the " holiness of the only begotten *Son,* and of the *Holy* " *Ghost* †." And that the *Seraphim* did really celebrate all the three persons of the Godhead upon this occasion, is no conjecture ; but a point capable of the clearest demonstration.

The Prophet tells us, v. 1, *he saw the* Lord *sitting upon a throne ;* and at v. 5, that *his eyes had seen the king the Lord of Hosts.* Now if there be any phrase in the Bible to distinguish the true God, it is this of the *Lord of Hosts.* I never saw it disputed by any *Arian* writer. The author of an *Essay on Spirit* confesses it ‡ : and Dr. *Clarke* supposes the name *Lord of Sabaoth* (Jam. v. 4.) proper to the *Father* only. So

* John iii. 11.

† Non eis sufficit semel clamare sanctus, neque bis ; sed perfectum numerum Trinitatis assumunt, ut multitudinem sanctitatis Dei manifestant ; quæ est trinæ sanctitatis repetita communitas ; sanctitas patris, sanctatis unigeniti filii, et spiritus sancti. *Orig.* Hom. in loc.

‡ P. 65.

that in this *Lord of Hosts*, sitting upon his Throne, there was the presence of *God the Father*.

That there was also the presence of *God the Son*, appears from *John* xii. 41. *These things said* Esaias, *when he saw his* (Christ's) *Glory, and spake of him* *.

And that there was the presence of *God the Holy Ghost*, is determined by *Acts* xxviii. 25. *Well spake the* Holy Ghost *by Esaias the Prophet unto our Fathers, saying*, &c. then follow the words which the prophet affirms to have been spoken by the *Lord of Hosts*.

The text of *John* xii. 41. which being compared with this of *Isaiah* proves the second person of the Trinity to be the *Lord of Hosts*, is evaded by Dr. *Clarke* in the following manner. The *Glory* which "*Esaias* saw, *Isai*. vi. 1. is plainly the glory of *God* "*the Father*; whence the followers of *Sabellius* con- "clude, because St. *John* here calls it the *glory of* "*Christ*, that therefore the Father and the Son are one "and the same individual person †." It is concluded by the Orthodox of the Church of *England*, that the

* It is written at ver. 3.——*Holy, holy, holy is the* Lord of Hosts, *the whole earth is full of* HIS GLORY. This St. *John* has affirmed to be the *glory of Christ*; but it was the glory of the Lord of Hosts: therefore Christ is the Lord of Hosts. And if the parallel passage of *Rev*. iv. 8. be compared with this, it will appear (as it hath already Chap. 1. Art. xxiii.) that he is the *God Almighty* spoken of in that book. The Greek version of the LXX. has it thus.

αγιος, αγιος, αγιος Κυριος σαββαωθ.

In *Rev*. iv. 8. it is, αγιος, αγιος, αγιος Κυριος ο Θεος ο παντοκρατωρ, whence it evidently appears, that κυριος ο Θεος ο παντοκρατωρ is equivalent in the language of heaven to *Jehovah Sabaoth:* therefore as *Christ* is the *Lord of Hosts* of the Old Testament, he is thereby proved *ipso facto* to be the *God Almighty* of the New. Which shews the weakness of those frequent remarks Dr. *Clarke* has bestowed upon the word παντοκρατωρ, as the great term of distinction between the person of *Christ*, and that of God *the Father*.

† P. 102.

person of Christ, and the person of God the Father, are not one and the same *individual person*, but one and the same *Lord of Hosts;* because the Scripture, thus compared, hath affirmed them so to be; and THIS is the *conclusion* Dr. *Clarke* should have answered. But instead of *this*, he hath produced the monstrous and impossible doctrine of *Sabellius* that they are one and the same *individual person*, and answered *that:* which to be sure is easily done, and is quite foreign to the purpose. The other conclusion, which is the only true and natural one, is kept out of sight, because it cannot be answered: and this of *Sabellius* is slurred upon his credulous Readers, as the doctrine of the *orthodox*, who disclaim and abhor it. This is no slander; for let any person read his book with a little circumspection, and he will soon find who and what he would mean by the *followers* and *doctrine* of *Sabellius*. And let me give the reader the following caution, which he will find to be of great service in detecting the fallacious answers of the *Arian* writers in their controversies with the orthodox. Always be careful to examine whether they have replied to the proof *itself*, or to *something else* in the place of it. For when you have obtained any clear evidence from the Scripture, that two or more persons are one *God*, one *Lord*, &c. they will give a new face to your conclusion, by changing the terms *God* or *Lord*, which are names of a *nature*, for that of *person*, which can belong only to an *individual*. And then they shout for victory. O, say they, this man is a *Sabellian!* he believes *three persons* to be *one person!* But on the other hand, if you make it appear that in the Unity of the one God or Lord there are more persons than one, then they change the word *persons* for that of *Gods:* so that

you are confuted this way also; and they cry you up for a *Tritheist*, a maintainer of *three Gods!* By the help of this artifice, Dr. *Clarke* attempted to deal with the *Scripture;* and the Author of an *Essay on Spirit* with the *Creeds* and *Liturgy* of the Church. And, though it be a matter scarce worth mentioning, thus also the Authors of a *monthly Review* have attempted to deal with *myself*. Some time ago, I published a *full answer to the Essay on Spirit*, which has since been reprinted in *Ireland*, and I humbly hope may have done some little service. But when these Gentlemen had deliberated with themselves upon it for three or four months, it was retailed from their scandalous Shop as a system of *Tritheism, Sabellianism*, and what not? I hope God will forgive them! and this is all the answer I shall ever make to such men and such writers.

CHAPTER IV.

THE TRINITY IN UNITY.

If there be any diversity of nature, or any essential subordination in the persons of the Godhead, it must be revealed to us either in their *names*, or their *attributes*, or their *Acts;* for it is by these only that they are or can possibly be made known to us in this Life. If the Scripture has made no difference in any of these, farther than that of a *personal* distinction (which we all allow) we are no longer to doubt that there is a natural or essential *Unity* in the three Persons of the *Father*, the *Word*, and the *Holy Ghost*. It shall therefore be shewn in this Chapter, by a sort of proof more comprehensive than what has gone before, that these Persons have the same *Names*, the

same *attributes,* the same counsel or *will,* and all concur, after an ineffable manner, in the same divine *Acts:* so that what the Scripture is falsely supposed to have ascribed to God in *one* Person, will appear to be ascribed by the same authority to God in *three* persons. That therefore, these three persons are but *one God;* they are three distinct *agents,* yet there is but one and the same divine *agency:* or, as the Church has more fully and better expressed it, that "that which we believe of the glory of the Father, "the same we are to believe of the Son, and of the "Holy Ghost, without any difference or inequality*."

I.

The Trinity in Unity is the *one Lord,* the *Creator* of the world.

Psal. xxxiii. 6. *By the* Word *of the* Lord *were the heavens made, and all the host of them by the* breath (*Heb.* Spirit) *of his mouth.* The whole Trinity therefore created the world: yet this Trinity is but *one Lord:* for it is written,

Isai. xliv. 24. *I am the* Lord *that maketh all things, that stretcheth forth the heavens* ALONE, *that spreadeth abroad the earth* BY MYSELF. It follows therefore either that the *word* and *spirit* did *not* make the heavens; or that the *Father,* with his *word* and *spirit,* are the ALONE Lord and Creator of all things.

II.

The Trinity in Unity is the one supreme Being or Nature, distinguished from all other beings by the Name *Jehovah.* For the Scripture gives us the following position.

Deut. vi. 4. *The Lord our God is* ONE JEHO-

* Proper Preface upon the feast of Trinity.

VAH: and again, *Psalm* lxxxiii. *Thou whose name* ALONE *is* JEHOVAH, *art the most high over all the earth.*

Yet *Christ is Jehovah.*

Jer. xxiii. 6. *This is the name whereby* he *shall be called* JEHOVAH *our righteousness.*

So is the *Spirit* also.

Ezek. viii. i. 3. *The Lord* JEHOVAH *put forth the form of an hand and took me,—and the* SPIRIT *lift me,* &c. See also CHAP. ii. Art. iv. and xxiv.

Therefore, the Father, the Son and the Holy Ghost are the ONE Jehovah: they are three persons, yet have but *one name* and *one nature.* And it is the great advantage of this argument, that the Name *Jehovah* is not capable of any such equivocal interpretations as that of *God;* it has no plural; is incommunicable to any derived or created being; and is peculiar to the divine nature, because it is descriptive of it. The Author of an *Essay on Spirit* has endeavoured to avoid the force of this proof, by pretending that there are *two Jehovahs,* one a distinct Being from the other. But in this he has exposed the cause he meant to defend, and left the argument in a worse state than he found it: for if there be *two,* then it is false that there is a *Most High over all the earth, whose name* ALONE *is Jehovah;* and let him try if he can reconcile it. Dr. *Clarke* also pretends, in the Titles to two of his Sections, wherein the collection of texts is very numerous, to have set down the *Passages wherein it is declared* that the Second and Third persons *derive their Being* (that is the expression he was not afraid to make use of) *from the Father.* But he has not produced one such passage; no such thing being declared in the whole bible; and the contrary to it is plainly revealed under this application of the name *Jehovah.*

III.

The Trinity in Unity is *the Lord* absolutely so called; in *Hebrew Adonai,* in *Greek* ο Κυριος.

Rom. x. 12.* *The same* LORD *over all is rich unto all that call upon him.*

Luke ii. 11. *A Saviour which is Christ the* LORD.

Rom. xi. 34. *For who hath known the mind of the* LORD, *or who hath been his counsellor?* Which *Lord,* as we learn from the prophet whence this is quoted, is the *Spirit;* for it is written *Isai.* xl. 13. *Who hath directed the* SPIRIT *of the Lord, or being his counsellor hath taught him?* That the person of the *Spirit* is the *Lord,* is also plain from 2 *Cor.* iii. 18. *Now the Lord is that Spirit*——ο δεκυριος το Πνευμα εστιν——*We are changed from glory to glory as by the Spirit of the Lord;* καθαπερ απο κυριε Πνευματος, *as by the Lord the Spirit:* which is all along to be understood of the *personal Spirit,* because the apostle begins expressly with *that* at the 3rd verse of this chapter. And it was from the authority of these words——*The Lord is the Spirit*——added to those of v. 6.——*the Spirit giveth life*——that the council of *Nice* borrowed the following clause of its Creed——"*I believe in the* "*Holy Ghost, the* LORD *and* GIVER OF LIFE."

IV.

The Trinity in Unity is the *God of Israel.*

Matth. xv. 31. *The multitude glorified the* God of Israel.

* The Reader is desired to observe, that as I cannot in all cases fix upon a text that does precisely distinguish the *person* of the *Father,* I shall therefore be frequently obliged, as in this instance, to set a passage down in the *first* of the three ranks that does confessedly denote the *true God.*

Luke i. 16, 17. *The children of* Israel *shall he turn to the Lord* THEIR GOD: *and he shall go before* HIM *—that is, before *Christ.*

2 *Sam.* xxiii. 2, 3. *The* SPIRIT *of the Lord* spake *by me——the* GOD *of* Israel said, &c. So that unless he who *spake* was *one* being, and he that *said* was *another,* the *Spirit* is the *God of Israel.*

* Dr. *Clarke* allows that the word *him* means *Christ,* yet denies that he is intended by the *Lord their God,* which is the *antecedent* to it: and calls this a *manner of speaking* †.

V.

The divine *Law,* and consequently the *authority* whereupon it is founded, is that of a Trinity in Unity.

Rom. vii. 25. *I myself serve the* LAW *of God.*

Gal. vi. 2. *Fulfil the* LAW *of* CHRIST.

Rom. viii. 2. *The* LAW *of the* SPIRIT *of life *.

The divine *Law* then, is the law of *God, Christ,* and the *Spirit of life.* But it is written, *Jam.* iv. 12. *There is* ONE LAWGIVER *who is able to save and to destroy:* therefore, *these* THREE *are* ONE. And here we have the true reason why the Scripture has represented the whole Trinity as *tempted* and *resisted* by the *disobedience* of man. For *sin* being the transgression of the *Law,* and the law being derived from the undivided authority of the *Father,* the *Son,* and the *Holy Ghost,* every breach of it is an offence against the Trinity: therefore it is written,

Deut. vi. 16. *Thou shalt* not TEMPT *the* LORD *thy God.*

1 *Cor.* x. 9.——*neither let us* TEMPT CHRIST.

Acts v. 9. *How is it that ye have agreed together to*

† No. 534.

TEMPT *the* SPIRIT *of the Lord?* for Dr. *Clarke's* opinion of this matter, see Ch. ii. Art. xv.

** Dr. *Clarke* has left both these texts out of his collection; though he pretends to have set down all the *highest Expressions* relating to *Christ* and the *Spirit.*

VI.

The *mind* and *will* of God is the mind and will of a Trinity in Unity.

The *mind* of God.

1 *Cor.* ii. 16. *Who hath known the* MIND *of the* LORD?

Ibid.—*We have the* MIND *of* CHRIST,

Rom. viii. 27. *He that searcheth the hearts knoweth what is the* MIND *of the* SPIRIT.

The *will* of God.

1 *Thess.* iv. 3. *This is the* WILL *of* GOD.

Acts xxii. 14. *The God of our Fathers hath chosen thee, that thou shouldest know* HIS WILL *.

2 *Pet.* i. 21. *Prophecy came not in old time by the* WILL *of man; but holy men of God spake as they were moved by the* HOLY GHOST.

* This passage is meant of *Christ* and of *his* will. *The God of our fathers* (said *Ananias*) *hath* CHOSEN *thee,* &c. but the *person* in God who appeared to *Ananias* and said of *Saul, he is a* CHOSEN *vessel unto* ME, was *the Lord,* even *Jesus, Acts* ix. 15. 17. For want of comparing the Scripture with itself, Dr. *Clarke* has set down the text of *Acts* xxii. 14. as a character of the *Father only.* N° 366.

VII.

The *Power* of God is the Power of a Trinity in Unity.

Eph. iii. 7.——*the grace of* GOD *given unto me, by the effectual working of* HIS POWER.

2 *Cor.* xii. 9.——*that the* POWER *of* CHRIST *may rest upon me.*

Rom. xv. 16.———*signs and wonders by the* POWER *of the* SPIRIT *of God.*

The Scripture therefore has ascribed divine *power* and that in the same exercise of it, (the *ministry* and *miracles* of St. *Paul)* to *Christ* and the *Spirit* in common with God *the Father.* So that when all glory and *power* is ascribed to the *only wise God,* what God can that be, but the Trinity ? Upon this principle the Scripture is easily reconciled : upon any other it is unintelligible, as the reader may soon find by consulting Dr. *Clarke* and some other of the *Arian* writers : who to avoid this plain doctrine, have tried to amuse us with a religion made up of scholastic niceties and unnatural distinctions, which no man can understand, and which themselves are not agreed in, nor ever will be to the world's end. Yet they often dispute against us from the acknowledged *simplicity* of the Scripture!

VIII.

The Trinity in Unity is *Eternal.*

Rom. xvi. 25, 26. *The mystery——made manifest according to the commandment* (αιωνις) *of the* EVERLASTING GOD.

Rev. xxii. 13. *I (Jesus) am the* FIRST *and the* LAST *.

Heb. ix. 14.— *who through* (αιωνις) the EVERLASTING SPIRIT.

* Dr. *Clarke* allows these words in *this place* to mean *Christ,* yet where the same words occur in Rev. i. 8. with the addition of the epithet *Almighty,* he

denies it *; though they are demonstrated to be spoken of the same person by the context and tenour of the whole chapter †: and he tells us, the character in one place *differs* from the other. So that upon his principle, the Scripture has revealed to us two different beings, both of whom are the *first and the last*, yet not *coeternal*. Which is sufficient of itself to justify all that was said above concerning his *distinctions*, &c. See Ch. i. Art. iii,

XI.

——Is TRUE.

John vii. 28. *He that sent me is* TRUE.

Rev. iii. 7. *These things saith he——that is* TRUE, *he that hath the key of David*, &c.

1 *John* v. 6. *It is the Spirit that beareth witness, because the* SPIRIT *is* TRUTH——η αληθεια, THE truth.

X.

——is *Holy*.

Rev. xv. 4. *Who shall not fear thee, O* LORD, *and glorify thy name? for* THOU ONLY *art* HOLY.

Acts iii. 14. *But ye denied* THE HOLY ONE, *and desired a murderer to be released unto you*, &c. See also *Dan.* ix. 24. and *Rev.* iii. 7.

1 *John* ii. 20. *Ye have an unction from* THE HOLY ONE; that is, an *anointing* from the *Holy Ghost*, who is called.

John xiv. 26. TO πνευμα TO αγιον, *The Spirit the Holy One.*

* See No. 686. 414.

† See the *note* at Ch. iii. Art. xix.

XI.

——is *omnipresent.*

Jer. xxiii. 24. ***Do not I*** fill heaven and earth, *saith the* LORD?

Eph. i. 22.——*the fulness of* HIM (Christ) *that* filleth all in all.

Psal. cxxxix. 7, 8. *Whither shall I go then from thy* SPIRIT? —*If I go up into* heaven, THOU *art* there; *if I go down into* hell, THOU *art* there *also.*

XII.

——is the fountain of *life.*

Deut. xxx. 20.——*love the* LORD *thy* GOD, *for* HE *is* thy LIFE.

Col. iii. 4. *When* CHRIST *who is our* LIFE *shall appear,* &c.

Rom. viii. 10. *The* SPIRIT *is* LIFE.

XIII.

The Trinity in Unity *made* all mankind.

Psal. c. 3. *The* LORD *he is* GOD, *it is* HE *that hath* MADE US.

John i. 3. *By* HIM (Christ) *were* ALL THINGS MADE.

Job xxxiii. 4. *The* SPIRIT *of God hath* MADE *me.*

XIV.

——*quicken the dead.*

John v. 21. *The* FATHER *raiseth up the dead and* QUICKENETH *them.*

Ibid.——*even so the* SON QUICKENETH *whom he will.*

Ibid. vi. 63. *It is the* SPIRIT *that* QUICKENETH.

XV.

——*instruct* us in divine knowledge.

John vi. 45. *They shall be all* TAUGHT *of* GOD.

Gal. i. 12. *Neither was I* TAUGHT *it but by the revelation of* JESUS CHRIST.

John xiv. 26. *The Comforter, the holy* SPIRIT *will* TEACH *you all things.*

XVI.

——have *fellowship* with the faithful.

1 *John* i. 3. *Truly our* FELLOWSHIP *is with the* FATHER.——Gr. Κοινωνια.

Ibid. And with his Son JESUS CHRIST.

2 *Cor.* xiii. 14. *The* FELLOWSHIP (Κοινωνια) *of the* HOLY GHOST *be with you all.*

XVII.

——are spiritually *present in* the elect.

1 *Cor.* xiv. 25. GOD *is* IN YOU *of a truth.*

2 *Cor.* xiii. 5. CHRIST *is* IN YOU *except ye be reprobates.*

John xiv. 17. *The* SPIRIT——*dwelleth with you and shall be* IN YOU.

So again,

2 *Cor.* vi. 16. GOD *hath said I will* DWELL *in them.*

Eph. iii. 17. *That* CHRIST *may* DWELL *in your hearts.*

Rom. viii. 11. *His* SPIRIT *that* DWELLETH *in you.*

XVIII.

——*reveal* to us the Divine Will.

Phil. iii. 15. GOD *shall* REVEAL *even this unto you.*

Gal. i. 12.——*neither was I taught it but by the* REVELATION *of* JESUS CHRIST.

Luke ii. 26. *It was* REVEALED *unto him by the* HOLY GHOST.

So again,

Heb. i. 1. GOD *who* SPAKE *unto the fathers by the prophets.*

2 *Cor.* xiii. 3. *Ye seek a proof of* CHRIST SPEAKING *in me.*

Mark xiii. 11. *It is not ye that* SPEAK, *but the* HOLY GHOST.

And as prophecies are revealed *by*, so are they also delivered *in the name*, that is, by the special authority of each person in the Godhead. For though the usual introduction to any divine revelation be—— *Thus* SAITH *the* LORD——yet we also find the expressions, *These things* SAITH *the* SON *of* GOD. *Rev.* ii. 18. And—— *Thus* SAITH *the* HOLY GHOST. *Acts* xiii. 3. with many other passages to the same effect.

XIX.

——raised the body of Christ from the grave.

1 *Cor.* vi. 14. GOD *hath both* RAISED UP *the* LORD, *and will also raise us up by his* OWN POWER*.

John ii. 19. *Destroy this temple, and in three days I* WILL RAISE IT UP.

1 *Pet.* iii. 18. *Christ——being put to death in the flesh, but* QUICKENED *by the* SPIRIT.

* See Art. vii. of this Chapter.

XX.

——conduct the people of God.

Isai. xlviii. 17. *I am the* LORD *thy* GOD, *which* LEADETH *thee by the way that thou shouldst go.*

John x. 3. *He* (Christ the shepherd) *calleth his own sheep by name, and* LEADETH *them out.*

Rom. viii. 14. *As many as are* LED *by the* SPIRIT *of God, they are the sons of God.*

XXI.

——give a commission and authority to the ministers of the Gospel.

2 *Cor.* iii. 5, 6. *Our sufficiency is of* GOD, *who hath* MADE *us able* MINISTERS.

1 *Tim.* i. 12. JESUS CHRIST—*counted me faithful,* PUTTING *me into the* MINISTRY.

Acts v. 28. *Take heed therefore—to all the flock over the which the* HOLY GHOST *hath* MADE *you* OVERSEERS.

XXII.

——*sanctify* the elect.

Jude i.——*to them that are* SANCTIFIED *by* GOD *the* FATHER.

Heb. ii. 11. HE *that* SANCTIFIETH *and they who are sanctified are all of one; for which cause* he is not ashamed to call them brethren.

Rom. xv. 16. *Being* SANCTIFIED *by the* HOLY GHOST.

XXIII.

——perform all spiritual and divine operations.

1 *Cor.* xii. 16. *It is the same* GOD *which* WORKETH ALL IN ALL.

Col. iii. 11. CHRIST *is all and* IN ALL.

1 *Cor.* xii. 11. *But* ALL *these* WORKETH *that one and the self same* SPIRIT.

CONCLUSION.

Let us now take a review of what has been collected in these papers, and sum up the evidence in its own natural terms.

It has appeared from the *first* Chapter, that *Christ Jesus,* whose Divinity is daily blasphemed amongst us because it is not proved in the Scripture, is the *Lord of Hosts* *; the *first and the last* †, than whom there is *no greater* ‡ and beside whom there is *no God* §: that he is the *Saviour of the world* ‖, the *Lord* and *God* of the *holy Prophets*** and *Apostles* ††, the *most high God* ‡‡, the *searcher of all hearts* §§, comprehended and made known to us under the name of *that God* to whom *the world was reconciled* ‖‖. Who though he was the *Word* of God, that *came forth* from the Father into the world: yet he *was God****, and of the same *divine nature* ††† with him that sent him. Though he was perfect *man,* of the *seed* of *Abraham,* born of his mother, and in all taings make like to his brethren; yet the *fulness of the Godhead dwelt in him bodily* ‡‡‡. Though he suffered, died §§§, was pierced upon the Cross, and redeemed us by his *blood;* yet that blood was the blood of *God* ‖‖‖; and upon *his* Cross *Jehovah* was *pierced* ¶.

That the objections urged against all these positive proofs, proceed wholly upon false principles; being drawn, partly from *natural religion* and *Philosophy* which never was nor ever will be subject to the *law of God;* and is not intended so to be by those who set

* Chap. i. Art. i. ii. iii. † iii. ‡ xlv. § iii. ‖ iv. ** v. †† xi. ‡‡ ix. §§ xliii. ‖‖ xiv. *** xix. ††† xliv. ‡‡‡ xviii. §§§ xlvii. ‖‖‖ xlix. ¶ xliv.

it up and dispute for it. Partly from the œconomical offices and humiliation of *Christ* in the *flesh* *; in which it is nevertheless affirmed, that *God* himself was made *manifest* †. And lastly, from the *unity* ‡ of God so often asserted and insisted upon in the Scripture; not in opposition to the Godhead of Christ, but to the *Idols* § then worshipped all over the heathen world. Hence it is, that God is called the *true God;* for they were *false* ones: *one God;* for they were *many* ‖: the *living God* **; for they were *vanities* without life. Yet in the place of these *idols,* who are to supply the contrast, they have substituted the person of their blessed Redeemer, the *true God* ††, the *everlasting Father* ‡‡, the *Lord of Glory* §§, who is able to *subdue all things to himself,* and of whose *kingdom* there shall be *no end.*

From the *second* Chapter it has appeared, that the *Holy Ghost* is our spiritual *Father* ‖‖, by whose divine power we are *begotten* to a new life; and to whom we daily *pray* that he would not *lead us into temptation* *** That he is the *Lord* †††, even the *Lord of hosts* ‡‡‡ the ruler of the Christian œconomy, *calling* men to that *honour* in his church, which *God* §§§ *only* can bestow upon them. That he is incomprehensibly *united* with *God,* and sensible of the omnipotent *will* in himself; *even as* the human *Spirit* is united to *man,* and understandeth its *own thoughts* ‖‖‖. That *his power* is the immediate power of *God himself* ****; his *inspiration,* is the inspiration of *God* ††††; his *presence,* the presence of *God* ‡‡‡‡. That he is *God* §§§§, even the *highest;* for the man Christ Jesus, who is the *Son of*

* xxv. xxvi. xxxix. † 1 Tim. iii. 16. ‡ xxiv. xxxiii. § xxii. 1 John v. 21. ‖ 1 Cor. viii. 5, 6. ** Acts xiv. 15. †† 1 John v. 29 §§ 1 Cor. ii. 8. ‖‖ Ch. ii. Art. i. *** xi. ††† iii. ‡‡‡ xxii. §§§ ii. ‖‖‖ xiii. **** xvii. †††† vi. ‡‡‡‡ ix. v. xx. §§§§ viii.

God and the *Son* of the *highest*, was *so called* BECAUSE he was begotten of the *Holy Ghost* *.

That the objections usually brought to disguise and destroy this evidence, are taken from the *unity*, the *attributes* and *will* of God, and the *ministration* of the *Spirit* in the œconomy of grace; all of them falsely interpreted †. For as to the *unity* of God, it is not an unity of *person*. As to the supreme attribute of *goodness*, it is also possessed by the *Spirit*. As to the *Will* of God, according to which the gifts and graces of the Spirit are distributed, it is opposed to the will of *man*, not to that of the *Spirit*; which is said to blow *where it listeth*, and to divide or distribute unto every man his gifts, not as *man* the receiver, but as he himself *willeth* ‡.

It has appeared from the *third* Chapter, that God is signified to us throughout the Old Testament by a name that is *plural* §, and proved to be such from many particular instances; yet generally so restrained and qualified, as to destroy the suspicion of a plurality of *Gods*. That to this common name of God, many other plural names and expressions are added ‖; and that an interchanging of the *plural* and *singular* ** is frequently observed, which neither grammar nor reason can account for upon any principle, but that of a real divine plurality. That the *persons* of God are *three* in number, precisely distinguished on some occasions by the personal names of *the Father*, the *Word* or *Son*, and the *Holy Spirit* ††, and also by different offices. That the same term is not always peculiar and proper to the same person; because the words *God*, *Lord*, *Jehovah*, and *Father*, are sometimes applied to one person, sometimes to another; while at other

* xxi. † xxiii. xxiv. ‡ xxv. § Chap. iii. Art. i. ‖ v. vi. vii. viii. ** ix. x. †† xviii.

times they are not personal, but general names of the *divine nature.* That in the *Lord of Hosts* *, sitting upon his throne, and speaking of himself in the *plural* to the Prophet *Isaiah,* there was not *one person* only but *three;* The *Father, Jesus,* and the *Holy Ghost,* all expressed under one name in the Old Testament, but personally distinguished to us by three different ones in the New, where this matter is referred to.

In the *fourth* and last Chapter, the passages of the Scripture, have been laid together, and made to unite their beams in one common centre, the *Unity* of the Trinity. Which unity is not metaphorical and figurative, but strict and real: and there can be no real unity in God, but that of his *nature, essence,* or *substance,* all of which are synonymous terms; this unity considered *in itself,* is altogether incomprehensible; but it is one thing to read and to know that there *is* a divine nature, and another thing to *describe* it. That it is proved to be an unity of essence; 1st, Because the three persons are all comprehended under the same individual and supreme appellation. They are the one *Lord* absolutely so called †, *the Creator of the world,* and the *God of Israel* ‡. 2dly, Because they partake in common of the name *Jehovah* §, which being interpreted means the *divine Essence;* and what it signifies in one person, it must also signify in the others; as truly as the singular name *Adam,* in its appellative capacity, expresses the common nature of all mankind. And this name neither is nor can be communicated without a contradiction to any derived or inferior nature, as well on account of its signification as its application, which is expressly restrained to *one only.* 3dly, It is farther proved, in that the

* xix. † Chap. iv. Art. i. iii. ‡ iv. § ii.

authority *, the secret *mind* †, or counsel, and the *power* ‡ by which all things are established and directed, is ascribed to *Christ* and the *Spirit* in common with God the Father; and that in the same exercise of it, and upon the same occasions. 4thly, Because there is a participation of such divine *attributes* § as cannot subsist but where they are original. Our understanding, if it be moderately instructed, will satisfy us there can be *one only* who is *eternal*, and possessed of *holiness, truth, life*, &c. in and from himself. Yet the whole Trinity is *eternal, holy, true, living*, and *omnipresent:* therefore these *three* were, and will be *one God* from everlasting to everlasting. 5thly, and lastly, Because there is a concurrence of the whole undivided Godhead in all those *acts* ‖, every one of which have in them the character of a divine wisdom and omnipotence; and express such an intimate union and communion of the Holy Trinity, as the understanding of man cannot reach, and which no words can explain. For though it is and must be *one God* who doth all these things, yet it is the *Father*, the *Son*, and the *Holy Spirit*, who *gave us our being, instruct* and illuminate us, *lead* us, *speak* to us, and are *present* with us, who give to *authority* the church, *raise the dead, sanctify* the elect, and perform *every* divine and spiritual operation.

This is the God revealed to us in the holy Scripture; very different from the *Deity* so much talked of in our systematical schemes of *natural* divinity, which with all its wisdom, never yet thought of a *Christ* or an *Holy Ghost*, by whom *nature*, now fallen and blinded, is to be reformed, exalted, and saved. The Bible we know to be the infallible word of God; the rule of our faith and obedience. I find this doc-

* v. † vi. ‡ vii. § viii. ix. x. xi. xii. ‖ xiii. &c. ad fin.

trine revealed in it, therefore I firmly believe and submit to it. And as the Liturgy of the Church of *England* hath affirmed the same in all its offices, and contains nothing contradictory thereto; I believe *that* also: and hope the God whom we serve will defend it against all attempts toward reforming *Christianity* out of it: that the church militant here in Earth, may continue to agree in this fundamental doctrine with the Church triumphant in heaven. For there the Angels *rest not day and night,* praising this *Thrice-Holy* *, blessed and glorious Trinity. They have neither time nor inclination to dispute against that Glory which they cannot stedfastly behold. And had we a little more humility and devotion, we should not abound so much with disputation. If in such a subject as this we trust to our own reason, and it should prove at last to have betrayed us into error, irreligion, and blasphemy; what shall we have to say in excuse for ourselves? We shall not dare to plead the dignity and strength of our rational faculties before the tribunal of Him, who came into the world to bring the wisdom of it to nought. And if the Religion of *Jesus Christ* is to be corrected and softened till it becomes agreeable to the natural thoughts and imaginations of the human heart, then in vain was it said—*Blessed is he whosoever shall not be* offended *in me.*

As for him, who is convinced that God is wiser than himself; who *believes* as he ought, and as the Catholic Church of Christ hath given him an example from the beginning; *his* danger lies on the other side: and while I venture to give him warning of it, *I beseech him to suffer the word of exhortation,* and to take in

* Chap. iii. Art. xix.

good part the *faithful wounds of a friend.* Let him take care then, that while he values his orthodoxy he be not led unawares to *overvalue it,* by drawing false conclusions from it, and conceiting himself to be *already perfect.* If he knows and believes in the true God, he doth well: but let not that which is an honour to him be any encouragement to dishonour God; the knowledge of whom will only serve to increase our condemnation, if we live in any *lust of concupiscence, even as the Gentiles who knew him not.* And though it be the *faith* of a Christian, and not his *morality,* that distinguishes him from the rest of mankind; yet that faith must appear in the conduct of his life; even as love to a friend is best witnessed by a readiness to do him service. It is true, the service is not the love, nor of equal value with it; yet the love that refuses the service will be accounted as nothing. The *mystery of faith* is an invaluable treasure; but the vessel that contains it must be clean and undefiled; it must be *held in a pure conscience;* as the *manna,* that glorious symbol of the *word of faith* preached to us by the Gospel, was confined to the Tabernacle, and preserved in a vessel of gold. A mind that is conformed to this world, and given up to its pleasures, though it repeat the Creed without questioning a single article of it, will be abhorred in the sight of God, as a vessel unfit for the master's use; and unworthy, because unprepared, to stand in the *most holy place.* It is the great excellence of faith, that it can produce such a transformation in the life and manners, as no other principle has any power to do: and many are possessed of this truth without applying it to their own advantage. It is to be feared, that a consciousness of this damps their zeal, and

creates that poor, pitiful, cowardly indifference, so much in vogue; which if it had not by accident found the name of *charity*, would have been ashamed to shew its face in a Christian country. They are cold and backward to promote any religious conversation; they will not appear to be in earnest about their faith in the eyes of the world, lest they should be forced to abridge somewhat from the gaiety of their lives, and to *live* as they *speak*. But let them remember, that *without holiness no man shall see the Lord:* no dross or impurity of this world will be suffered to continue in his sight. And in this, he is no hard master *reaping* where he hath not *sown*, and requiring the fruit of good works without giving us strength and ability to bring them forth. He has provided for us the precious blood of the Lamb, and offered to us the assistance of his Holy Spirit, that we may be enabled to *serve* that living God in whom we *believe*. If we are purged by *him*, we shall be *clean:* if *he* washes us, we shall be *whiter than snow;* and when the kingdom of God shall come, and his glory shall appear, we shall be prepared to *behold his face in righteousness*.

This and no other is my sincerest wish and prayer for every Christian, who shall give himself the trouble to peruse these papers; in which I pretend to no merit but that of a *transcriber;* which I shall always esteem to be honour enough, where the word of God is my original. And if they should be any way instrumental to promote so good an end, he will not have read, nor shall I have written, in vain.

A

LETTER

TO THE

COMMON PEOPLE,

IN ANSWER TO SOME

POPULAR ARGUMENTS AGAINST THE TRINITY,

BEING AN

APPENDIX

TO THE

THIRD EDITION

OF THE

CATHOLIC DOCTRINE OF THE TRINITY.

A

LETTER

TO THE

COMMON PEOPLE.

MEN AND BRETHREN,

As Christians and members of the Church of *England*, you have been taught, that the true God, whom you are bound to believe and worship, is a *Trinity in Unity*. In the *Name* of these three Persons, the Father, the Son, and the Holy Ghost, you have been *baptized:* and in the Litany are directed to pray to this *Holy, blessed, and glorious Trinity, three Persons and one God,* that he would *have mercy upon us, miserable sinners.*

From the first propagation of the gospel, there has been a sort of men in the Christian church, who had too high an opinion of their own knowledge and wisdom to submit quietly to this doctrine. They pretended it was contrary to their Reason and common sense, and impossible in the Nature of Things, that the true God should be made manifest in the flesh for the Salvation of the world; and hence they argued, that the Incarnation must either have been a delusion, a fact brought to pass only in shew and appearance; or that the Person incarnate must have been some

created being, far inferior in power and dignity to the Divine Nature itself.

About three hundred years after the death of Christ, when Paganism, or the worship of idols, was losing its influence in the Roman empire, this Heresy, being come to its full growth, did immediately supply the place of it, and prospered to such a degree, that it overspread the greatest part of the East, and ended at last in the imposture of the false prophet *Mahomet;* whose doctrine was readily embraced wherever *Arianism* prevailed, and no where else among Christians; and his disciples do at this day most zealously deny that Trinity which you worship.

When the Teachers of the Church found themselves disturbed, and their people corrupted more and more by the daily increase of this heresy; upwards of three hundred Christian bishops, many of whom had been tortured and maimed in the heathen persecutions, assembled together at the city of *Nice* in *Bithynia,* and one *Arius,* a principal promoter of this wickedness, was summoned to appear before them: his doctrine and writings were condemned; the Faith which these holy men had brought with them to the council was declared, and is now preserved in the *Nicene Creed;* which form we make use of in the church, because it comprehends the sense of our faith in a few words. But we do not rest our belief upon the *Authority* of any human form, because the doctrine therein expressed is secured by the unquestionable authority of the Old and New Testaments.

The Evidence of this faith, as it is found in the Scripture, I have endeavoured to extract and methodize in the best manner I could. The work was made public rather with an humble and charitable

desire to assist the studies of the younger clergy, than to instruct the common people; and therefore it was first printed at *Oxford.* Nevertheless, I am well persuaded, that so many of the arguments therein contained are level to all capacities, that an unlearned reader may thence be able to satisfy himself, and inform his Christian neighbours. I shall therefore have no occasion in this place to urge any new evidence from the Scripture, but only to refer to some of the old: it being the design of this Address to obviate a set of *popular* arguments, which have been made use of by some nameless writers to turn your affections from the doctrine of the Trinity; most of which might be applied with as much propriety to prejudice you against any other article of faith in the Christian Religion.

I. You know, my dear brethren, that *pride* is a very prevailing passion in human nature; and unless we are very much upon our guard, and are fortified with the true principles of Christian humility, we are all of us in danger of being ensnared by it. Men are proud of their clothes, and proud of their riches, and proud of their titles; but, above all, they are proud of their understanding. Some men are endued with a strength of mind which enables them to bear up with cheerfulness under the common trials of sickness, and losses, and disappointments; while perhaps, the same men cannot endure the thought of being *cheated* and *imposed upon,* because it is a reflection upon their *understanding.* Our adversaries, therefore, hoping to make a stronger impression, apply themselves first of all to your pride, and inform you, that this doctrine of the Trinity is *imposed upon your consciences by*

*Church Authority**. But if the fact be laid before you, it will soon appear, that no point of faith is thus imposed upon you by the Church of England. The points of faith which you are required to believe are interwoven with all the forms and offices of our public Liturgy. They are collected together for the younger sort of people in the Church Catechism; and for all teachers, whether clergy or laity, they are drawn out more at large in the *Articles of Religion*, generally printed at the end of the Book of Common Prayer. So that all the articles of faith being imposed in the same manner, it will follow, that they are *all* imposed by *Church Authority* or none of them. Let us put it to the trial, and begin with the first article of the *Creed—I believe in God the Father Almighty.* How is this article imposed? Does the Church determine by her own authority whether there is a God or not? And so for the rest. Does the Church determine whether there is a *Christ* or an *Holy Ghost?* whether there will be a *resurrection of the dead*, and a *life everlasting?* Certainly the Church neither does nor can pretend to determine any of these things for us, because where any thing is determined by authority, such authority must be superior to what it determines: to suppose which, in this case, would be equally false and presumptuous. Therefore the truth of the matter is this; that the Church does only declare that faith which it has received; and instead of her *imposing*, this faith is *imposed* upon the Church by the uncontrolable authority of God in the Holy Scripture, to which every private Christian is referred, for the proper evidence of any particular doctrine,

* See the title-page of a pamphlet called "An Appeal to the Com-" mon Sense of all Christian People, &c." printed for Miller in the Strand.

and for that of the Trinity amongst the rest. Those articles which are of a nature inferior to the Church itself, are the only subjects of church authority. Thus, as the *body is more* than *the raiment* that is worn upon it; so the life and being of the Church is superior to those outward regulations, which serve only to the order, decency, and well being of it; and which the Church may, for this reason, appoint, alter, and improve by her own authority. But if any man informs you, that points of faith, or moral practice, are *imposed upon your consciences* by the same authority, he has either mistaken the case, or is himself endeavouring to impose upon your understanding.

II. But "the Gospel," they say, "was designed "for persons of all capacities," and unless *all persons of common sense* are qualified to understand what the Lord requires of them, we must "charge Almighty "God with dealing unfairly with his creatures.*" Now if the Gospel be so easy, that nothing but bare common sense is wanted for the understanding of it, why do these authors write so many books to help you to understand it in the *Arian* sense? If you are able, as they flatter you, to instruct yourselves out of the Gospel, then their practice is a contradiction to their principle, and their labour is superfluous by their own confession. My brethren, we do not argue in this manner; we know that you have sense and ability to understand the merits of a cause, and are ready to hear reason, when it is plainly represented to you: but if you were able to make all things intelligible to your ownselves, we should neither preach to you, nor write books for you.

* Ibid. p. 2.

When God appointed *Teachers* in his Church (1 *Cor.* xii. 28.) he certainly did not suppose that the congregation would be equally capable of teaching themselves. If this were true, then indeed God would seem to have dealt unfairly with Christian people, by appointing a ministry of learned men, and providing for their instruction, as if bare common sense, with the Bible in its hand, were not so sufficient as our adversaries would have you believe; in opposition to *us*, but not to themselves.

The Duty of a Christian Minister is to *teach;* his studies are intended to qualify him, and his time is set apart for that purpose. For the bulk of the people, God hath appointed labour and business of another kind, as necessary to support themselves and their families; and *their* Duty is to *hear*. But if God has required you to do our work and your own too, then your lot is hard indeed. You will not, therefore, think it any reflection upon your common sense, that God has appointed an order of Teachers in his Church, who will never desire you to believe what they are not at all times ready to prove; but will rather beseech him that these Teachers may be endued with faith and affection to fulfil the *labour of love* to which they are called, and courage to declare that truth which they have learned from the Holy Scriptures; and by thus praying for the Clergy, you will convince them, that God hath added *Grace* to your *common Sense*, and that you practise that Christian charity which is more acceptable in His sight than the attainments of learning and knowledge; for these are no more than temporary qualifications, and are to be used only as means; but Charity is the end and perfection of all.

III. They tell you, moreover, that people of all sorts have a *right to judge for themselves in matters of religion* *. As this principle very nearly affects the peace of the Christian world, and the salvation of individuals, I would advise you to enquire strictly into the meaning of these terms; and to consider how far they may be justified, and how far they are to be condemned. *Right* is a pleasing thing, and *liberty* is an old temptation; but if any Christian doth so assert his right against an human law, as to depart from his obedience and subjection to the divine law, such a right will do him no good when he has got it, because it will not protect him under his religious mistakes against the superior judgment of God; so far from it, that it is probably one of the chief mistakes he will have to answer for.

When they assert that you are to *judge* for yourselves, they must mean either that you are to judge of truth by its proper evidence; or that by a certain prerogative of conscience, you are to *guess* for yourselves what is right or wrong, without any evidence at all. If only the former of these Senses is intended, they say no more than we all say, and what the Church hath said ever since the Reformation. If the latter is also allowed, and unlearned people have a right to follow their conscience (that is, their *inclination*) without any evidence, or with some false and partial representation of it; then it will follow, that the difference between good and evil is not real, but imaginary; that truth and falsehood, like temporary fashions, are not the objects of reason but of fancy; which doctrines, if admitted in their full latitude, would turn all reason and religion upside down: and I think they have done it in part already.

* Ibid. p. 133.

When they come to apply this principle, they take occasion to add, that *if you are convinced* of such doctrines as they teach you, *viz.* that God Almighty *is only one and the same person;* that the Holy Ghost is *first minister* in the *government of the Church;* that he has *angels to assist him;* that Christ is to be honoured with *mediatorial worship,* &c. "then you have a *Right* "to *protest* against the *Athanasian Creed**." But I say, neither you nor I can possibly have any such right as this, unless we are convinced by *sufficient reasons.* Our persuasion can never be turned into an argument; unless it be also maintained, that a man who is persuaded can never be mistaken. The *Mahometans* are convinced, that their *Alcoran* is a divine revelation; that all Christians are guilty of blasphemy in believing, and idolatry in worshipping a Trinity in Unity; and that they have a right to protest against the foundations of the Gospel of Jesus Christ. But as they are convinced of these things for very *bad reasons,* we pity the blindness of their understanding, and only laugh at the right they have assumed, as one of those many groundless castles, which human vanity and bigotry have builded in the air.

But allowing that Arians thus convinced have a right of protesting, what are orthodox *Christians* to do on the other hand? Have *they* no right? Does a persuasion confer a right on one side, and none on the other? That would be very unreasonable. Therefore we, who are convinced that the Creed of *Athanasius* is more agreeable to the Scripture than the doctrines of *Arianism,* have a right to remonstrate against the repealing of it; though we can never expect to do so, without being persecuted and reviled for it as long as we live.

* P. 115.

IV. To prejudice your minds against the *Athanasian Creed,* they inform you, that the doctrine of the Trinity, as there set forth, is *not expressed in the words of Scripture; there are no such propositions to be found in the declarations of Christ and his Apostles**. By this it is meant, that you do not find any such expressions as—*Trinity in Unity—not three Eternals but one Eternal*—and such like. The best course you can take upon this occasion, is to argue with them upon their own principles, which generally stop a man's mouth sooner than any other. Ask them, where they find it asserted in the words of Scripture, *Almighty God is one supreme intelligent Being or Person?* Ask them, in what chapter or verse, Christ or his Apostles did ever declare, that *the Holy Spirit* is *first Minister in the Government* of the Church; and where it is said, that he has *Angels for his Assistants?* Ask them again, where they meet with the proposition—*the worship of Christ is inferior, or mediatorial?* And you might ask them twenty more such questions, which they can never answer upon their own principles: so that they have employed an argument to corrupt you which returns upon themselves, and with this disadvantage on their side, that they have departed from the *sense* as well as the *words* of Scripture; but the Church, if besides the words of Scripture it uses others, does still retain such a sense as the words of Scripture will clearly justify.

V. But lest you should believe this, they assure you the *Athanasian* Creed has proposed a downright contradiction as an Article of Faith; and if this be the case, then indeed we must allow that such a contra-

* P. 5.

diction cannot be justified by the words of Scripture. "You must believe (say they) if this Creed has any "weight, that three Gods is one God *." If you examine the Creed itself, you will find no such doctrine as they have put into it; but, on the contrary, that the Father, the Son, and the Holy Ghost, are NOT THREE GODS, but ONE GOD; and again, "We "are *forbidden*, by the Catholic Religion, to say, "there be three Gods." I pray you to observe this; and to consider with yourselves, whether our adversaries, supposing them to be satisfied in their own consciences that they were able to confute the Catholic doctrine of *Three persons and one God*, would have endeavoured to take advantage of your simplicity, by putting this false notion of *Three Gods* into thepl ace of it?

VI. Upon other occasions, they try to give you an ill opinion of our ecclesiastical forms, by calling them the *decrees of fallible men* †, and *Creeds of human invention* ‡; which is a very mean objection, unless they who make it, and propose a contrary sort of belief, are themselves *infallible*. We readily own that the persons, who drew up the forms used in the Church, were men like ourselves. But did they deliver the doctrine of these forms as their *own* doctrine, or as the doctrine of Almighty God in the Scripture? If they delivered it as their own, then their fallibility would be a pertinent consideration; but if it is the doctrine of the Scripture, then the fallibility of the men who delivered it, is nothing to the purpose; and as such only we take it, using our own private judgment in relation to the *men*, but submitting our reason

* P. 87. † P. 5. ‡ P. 37.

to the infallible *Spirit of God.* A judge who sits upon the bench by the king's authority, to determine civil causes, is a fallible man: but so far as he makes the law of the land the rule of his judgment, he is infallible. And we never attempt to persuade you, that the teachers of our Church are infallible, but so far only as they make the Scripture the rule of their judgment. Therefore, when you hear them reflected upon as fallible men, do them so much justice as to ask yourselves the question, whether they who make this objection are themselves infallible? Is not the Author of an *Appeal to the common Sense of all Christian People,* a fallible man, when he tells you, in terms of human invention, that God is one *supreme intelligent Agent or Person?* that the Holy Spirit is his *first Minister?* that Christ did *really suffer in his highest capacity*?* that he is to be honoured with *Mediatorial Worship?* Doth he not deliver these doctrines as a fallible man? Yea verily, not only as one who *may be,* but who actually *is,* deceived, if the Scripture is true.

VII. As a farther encouragement to opposition, you are taught that any body may deny the Trinity upon *Protestant principles.* And here give me leave to tell you, my friends, that there are some people who seem to think it is the profession of a *Protestant,* not to *believe* but to *deny;* and that a man is no good Protestant unless he disputes every thing that falls in his way. Had this been the true Christian spirit, our Saviour would probably have recommended it to his hearers, by setting a bear, or a tyger, or a fox, before them, and proposing these creatures as the

* P. 57.

best examples of it. Instead of which, he shewed them what his followers ought to be, by presenting to them a little child as their pattern; whence the people were to understand, that as a little child receives the instruction of its parents, without any of the perverse disputings of a corrupted mind; so ought they to receive the kingdom of heaven, that is, the doctrine of the Gospel. This is a disposition lovely in the sight of God and men, and so far from rendering the possessors of it more liable to be imposed upon, that none but persons of this temper are able to discern the truth when it is offered, according to that expression of Christ—*I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* There would be more peace in the world than there is now, if men would but remember this; and there would be more wisdom too: for none are so blind as they who are always boasting of the quickness of their own eye-sight; they are so filled up with the opinion of their understanding every thing, that it is impossible to make them understand when they are mistaken.

But it may be dangerous to enlarge any farther upon this subject, lest it should be suspected that I am leading you into popery.

There is however, a very false light, in which your liberty, as protestants, is represented to you; and therefore I think it my duty to make you aware of it. "*No Protestant* (they say) can, consistently with ac- "knowledging the Scripture as the only rule, charge "you with the least presumption, for bringing *de-* "*crees not found there* to the test of a rational en- "quiry*." The decree here alluded to is the doctrine

* P. 6.

of a *Trinity in Unity.* As to myself, my whole book bears witness for me, that I thought it my own duty, and would have it also be your practice, to bring this doctrine to the test of Scripture, as the only sufficient rule in such a case. And I am persuaded, no reasonable Christian will have any objection to your proceedings, if you examine in the best manner you are able, *whether the Catholic doctrine of the Trinity is found in the Scripture, or not.* But we shall charge you justly with a great deal of presumption, if you undertake to compare it with Scripture as a decree *not found* in Scripture: for this is to beg the question; that is, to take it for granted that a decree is *false,* and then compare it with the Scripture to see whether it be *true.* If this is your method, you must unavoidably conclude as your advisers have done before you. To prevent which, I recommend those words of the wise man—*He that answereth a matter, before he heareth it, it is folly, and shame unto him* *. A Protestant who enters upon a mock enquiry with these prejudices and anticipations, is guilty of great injustice towards his Christian brethren, and is all the while putting a trick upon himself.

If you consult the Discourse to the Reader, prefixed to the *Catholic Doctrine,* you will see, toward the latter end of it, upon what grounds I have charged the learned Dr. *Clarke* and his followers, with this unfair practice of *bringing* to the Scripture that knowledge which they ought to receive from it. Perhaps you never heard any history of that author, therefore I will tell you thus much of him: that he was a man greatly to be respected for his temper and scholarship: but it happened, unfortunately for his character as a Christian, that he wrote a celebrated

* Prov. xiv. 13.

book upon the *Being and Attributes* (or perfections) *of God;* and having discovered, as he thought, by the force of his own wit, what God was and must be in all respects, he rejected the Christian doctrine of the Trinity; and to put the best face he could upon his Unbelief, spent much of the remainder of his life in writing ambiguous comments, and finding various readings, that is, in *picking holes* in the Bible.

The Author of an *Appeal to the Common Sense of all Christian People,* calls him, *the immortal Dr. Clarke* *, and has borrowed from him the substance of that whole book, which was the worst thing he ever wrote in his life. The glittering characters of *great, learned,* and *immortal,* are frequently thrown out with an intention to dazzle the eyes of common readers; and chiefly by those writers who are most forward to accuse us of an implicit obedience to *human authority,* and *the decrees of fallible and interested men.* But if you leave the faith and hope of a Christian, your loss will be equally great, whether you are tempted to it by the Pope of Rome, or by the *immortal Dr. Samuel Clarke.*

VIII. Now we are upon the subject of human characters, I will propose to you, on the other hand, those learned and godly Martyrs, who were concerned in reforming the church of England from the errors of Popery. If the doctrine of the Trinity is so contrary to the Scripture, as our adversaries would have you believe, how did it happen that these men, who were certainly endued with all the advantages and ornaments of human learning, and had the Bible so often in their hands, that they translated every word of it into the English tongue, suffered this doctrine of the

* Preface.

Trinity to stand unreformed? I will shew you how the *Arians* endeavour to solve this difficulty, which is indeed a very great one. They say, "it may fairly be "presumed, that as they were just come out of the "gross corruptions of Popery, they did not see the "whole truth as it is in Jesus *." So that, notwithstanding their resolution to reform, yet Popery hung about them still, and they did not reform *so much* as they ought to have done. But if you are to be guided by presumptions, you will soon discover, that the fairer presumption is on the other side, when the nature of men and things upon such occasions is rightly considered. When tares, growing amongst wheat, are to be plucked up, there is not nearly so much danger that any tares should be left behind, as that some of the wheat should be plucked up along with them. If you have a crooked stick in your hand, and would make it straight, the first step you take is to bend it too much the contrary way; after which it may come to be right at last. Just so it happens, that if mankind are offended with any thing, and sensible of a past error, they are apt to fly from it with an undistinguishing aversion, as to fall, before they are aware, into the contrary extreme: and their prejudice, if they have any, is not *for*, but *against*, what they are correcting. Instead of doing too little, they are in danger of being in such a heat as to *over do* every thing they set about: whence it is most naturally to be inferred, that our Divines, who reformed the errors of Popery, were not then inclined to act in favour of Popery. A spirit of reformation is an excellent thing; and I wish to God it abounded amongst us more than it does, provided it would

* Preface.

exert its force against those real corruptions, which are but too visible to all serious members of the Church of England; but unless it is tempered with great wisdom and caution, it degenerates naturally into a spirit of contradiction. Which things being considered, I would advise you not to be influenced by any presumptive reflections upon the judgment of our first reformers, till the *Arians* are able to prove, by some *direct evidence*, that the doctrine of the Trinity as now expressed in our creeds and offices, is an unreformed article of *Popery*.

IX. Our adversaries lay so great a stress upon this charge of popery, and find it so convenient at every turn, that they are determined to make papists of us at any rate; therefore they assure you, in words not fit for a Christian to repeat, that "the church of "*Rome* has as good a right to impose the worship of "angels and the *Virgin Mary*, upon the consciences "of men, as the church of *England* had to impose the "worship of the Holy Spirit as God, and of Three "Persons as one God*." The papists, without question, will thank them for putting the worship of the *Virgin Mary* upon a level with that of the *Holy Spirit*. But this respect being paid to the papists at our expence, it is proper you should be made acquainted with the merits of this affair.

The papists do not pretend to justify their worship of the blessed Virgin by any precept or example of the Scripture; but tell you in some fabulous legends, what heavenly favours have been granted to her worshippers; that ignorant people may be encouraged to the like idolatry. But where will the *Arians* find any

* P. 123.

such stories imposed by the church of England, to justify the worship of the Holy Ghost?

If you ask the papists how they can prove that we ought to worship the blessed Virgin, the best argument they can allege, is the practice and infallibility of their own *Roman Catholic* church: but do we ever attempt to quiet your scruples with any pretensions to unscriptural authority, or personal infallibility?

Let us pass at length to the Scripture itself, which will shew you how dangerous it is for unlearned and well meaning people to trust themselves in the hands of an *Arian* reasoner.

Doth the Scripture, in any chapter or verse of it, call the bodies of Christian people the *Temple* of the *Virgin Mary?* But the apostle St. *Paul* saith—*Know ye not that your body* is *the* Temple *of the* Holy Ghost *? And what is the use of a temple? Is it not an house of prayer, praise, and sacrifice? He that has a temple must be entitled to divine honours in it; or we shall be guilty of *idolatry* when we worship him in his *own temple;* which is absurd. The apostle himself makes this practical inference in the words which immediately follow—*Therefore glorify God in your body.* And if the word *God* in this place denotes an object of worship exclusive of the Holy Spirit (as our adversaries are obliged to suppose, or give up the point) then it will follow that the *Temple* belongs to one Being, and the glory and worship to another; which is one of those many strange things you are bound to believe, before you can be of the *Arian* opinion †.

* See *Cath. Doct.* Ch. ii. Art. x.

† You may see the Author of the *Appeal* driven to this absurdity, and endeavouring seriously to uphold it, if you consult his book, p. 61, 62.

Can you find it any where written in the scripture, that the angels of heaven worshipped the *Virgin Mary?* Read the sixth chapter of the prophet *Isaiah,* in which the *Seraphim* ascribe *Glory* to that *Lord of Hosts* who spake the following words to the prophet—*Go, and tell this people, hear ye indeed, but understand not,* &c. Now St. *Paul* teaches us, in the last chapter of the *Acts,* that these words were spoken by the *Holy Ghost.* So that when we say, "Glory be to the Father, and to the Son, and to the "HOLY GHOST," we have the example of the seraphim in heaven for this way of worship; a consideration which will make us easy under all the opposition it meets with here below in the world *.

When you have reflected upon these things, then you may ask yourselves the question, Whether Christians, who are *born of God,* are any where said to be born of the Virgin Mary? Whether the apostles, who were *called of God* to the ministry of the Gospel, were called of the Virgin Mary? Whether the Virgin Mary can be *tempted* and *blasphemed* by sinners? Whether she conferred divine *inspiration* upon the prophets of the Old, or the apostles of the New Testament? Whether we are baptized in the NAME, that is, into the *religion* and *worship* of the Virgin Mary? But all these things, and many more, are true of the *Holy Spirit:* who dwelling in our body as in his own temple, is therein to be served and glorified; and being also worshipped and glorified, together with the Father and the Son, by the angels of heaven, I think we have a better right to worship him here upon earth, than the papists have to worship the Virgin Mary.

Our adversaries would persuade you we have so

* See *Cath. Doct.* Chap. iii. Art. xix.

little to say upon this subject from the Scripture, that it is a great favour in them not to *triumph* over us, and *insult* us for it*. As if it were no insult upon the church of England to suppose her worship as groundless as the idolatry of the papists!

The Argument drawn from the words of *Isaiah*, with those of St. *Paul*, is very plain and very close: "The "Lord of Hosts, whom the seraphim glorified, spake "those words which were spoken by the Holy Ghost; "therefore the Holy Ghost is the Lord of Hosts whom "the seraphim glorified." Yet the author of the *Appeal* declares, that *nothing can be more fallacious than this way of reasoning*, and that he *could in the same manner conclude that Isaiah is the Lord*, because the words of the Lord *(I was found of them that sought me not)* are applied to *Isaiah*, Rom. x. 20. where the apostle thus introduces them—*But Esaias is very bold, and saith, I was found of them that sought me not* †. This author, I believe, is the first Christian who did ever suppose, that the apostle *applied* the words in this verse *to* the person of *Esaias;* or those in the preceding to the person of *Moses*. This, however, is not worth insisting upon, because he has mistaken the nature of the argument. The force of it lies here; that the *speaker* of the words above mentioned, as they stand in the prophet *Isaiah*, is called by the name of *the Lord of Hosts*, was *glorified* by angels, seated upon the throne of heaven, and sent a prophet by his own authority; and this speaker, as St. *Paul informs us*, was the Holy Ghost. If the Scripture doth any where assert that *Isaiah* spake under the same name, and with the same circumstances, then we shall be ready to allow that the cases are parallel, and will worship

* See *Appeal*, p. 104, note. † P. 63.

him also. Had the objector expressed himself clearly, his meaning would have appeared to be this; that because God speaks by a prophet, and speaks also by his Holy Spirit, as much may be inferred in honour of the one as of the other. But when God speaks by a prophet, he speaks by *another:* when he speaks by his Spirit, he speaks *by Himself.* He reconciled the world *by* Jesus Christ, but not as by another; for *God was in Christ reconciling the world to himself.* So when he speaks by his Spirit, he speaks by himself; as truly as a man utters his voice by the *spirit* or breath of his *own* mouth; or searcheth his own thoughts by the operation of his own mind. I am not afraid to insist upon this comparison, because I borrow it from St. Paul; and it demonstrates such an unity between God and the Spirit of God, as Christians believe, and *Arians* do not; nor do they attempt to get over it by any solution I have yet seen, which will not also prove that a man and his spirit must be two different beings: or that we may correct an apostle's argument till it squares with our own opinion. In this manner reasons the author of the Appeal. *The Spirit is represented as a person who searcheth the deep things of God, and consequently he cannot be God* *. But if he cannot be God, because he searcheth the things of God, then the spirit of a man cannot be man because it knoweth the things of a man. But observe how he proceeds: "No man," says he, "can know or make "known to others the thoughts of a man, but *either* "the man himself, *or he to whomsoever the man will* "*discover them.*" In which words the premises are manifestly changed. The apostle saith, *What man knoweth the things of a man, but the spirit of man*

* P. 66.

which is in him; that is, the man himself: but the author of the Appeal says, *either the man himself, or some other.* The Scripture itself gives us the Catholic conclusion; this alteration of the Scripture will admit of the *Arian* conclusion. From St. Paul's comparison, the Spirit is God himself; from this author's, he is *either* God himself, or some other.

X. In a book lately published against the *Articles of Religion,* under the title of *The Confessional,* I have met with a new objection to our way of worship; which, as it can deceive none but common readers, I shall present you with it in this place. The Atha- "nasian creed says," as the author of this work observes, "that in ALL THINGS the Unity in Trinity, "and the Trinity in Unity is to be worshipped *." Then he asks, "Is this the case in ALL our forms of "worship? Turn back to the Litany" (that is, *turn forward,* the Litany standing *after* the *Athanasian* Creed) "and you will see three distinct invocations "of the three Persons, to each of whom the term "*God* is assigned, implying a sufficiency in each, in "his *personal* capacity, to hear and grant the peti- "tion." This, he assures you, is a *remarkable* and *notorious deviation* from the *Athanasian* maxim; and that others might be given *in great abundance.*

By an *Athanasian,* he means a *Christian* maxim: but calls it *Athanasian,* that your faith may seem to *stand in the wisdom of men:* and our deviation from this maxim is evident to him, from the three distinct invocations in the beginning of the Litany. But if you look into the Litany itself, you will discover, that these three invocations are followed by a

* *Confessional,* p. 319.

fourth, addressed to the " Holy, blessed, and glorious " Trinity, three Persons and ONE GOD." In the three former petitions, the Unity *in Trinity;* in the fourth, the Trinity *in Unity,* is worshipped: but of this fourth he takes no notice; and then accuses the church of a *remarkable* and *notorious* deviation from her own maxims; whereas he ought to have taken the *whole* address together, and then have urged his exceptions, if any such could have been reasonably made against it. To take one portion of any form, abstracted from another which completes it, and then charge his brethren with defects and contradictions of his own making, is agreeable neither to sound criticism, nor indeed to common equity. Such a practice as this will convict even the Scripture itself of atheism; for if you leave out the words—*The fool hath said in his heart,* there will remain the naked assertion—*there is no God.* Or it might be proved from the Gospel, as I once heard it attempted by an excommunicated infidel, that the Old Testament is now to be utterly condemned and laid aside, because it is said—*Hang all the law and the Prophets.* But if the sentence be taken in that form in which the Scripture hath given it, the sense is entirely altered; and so it happens with the objection lately discovered by the author of the *Confessional.* His brethren, as you have seen, accuse us of believing in *Three Gods;* and he mocks at our worship, as if it could be reconciled with no other principle.

XI. But it is said farther, that the doctrine of the Trinity is an *offensive doctrine**, which has *done infinite mischief* to the cause of Christ's religion, and that it

* P. 66. of the *Appeal.*

is *in vain to expect the conversion of Jews, Mahometans and Heathens* *, so long as we hold this doctrine necessary to salvation.

On such occasions as this, the Gospel, I fear, will countenance but a very small degree of compliance. In matters indifferent, and for the sake of those who have not yet broken the bond of peace and Christian unity, every concession ought to be made that can be made with innocence. But if we once quit our moorings to launch out into the boundless ocean of worldly Policy, miscalled Moderation, in search of proselytes, whose pride, pleasure and merit it is, not to be found and converted, we shall be rewarded with shame and disappointment, and shall also make shipwreck of our own faith.

The *Socinians* objected it to us long ago, that the doctrines of the Trinity and Incarnation prevent the conversion of *Mahometans, Jews* and *Pagans*. And the same doctrines hinder our *Arians* and *Socinians* too from being converted: the true character of the Christian Saviour, and the true object of Christian worship, being so essential to the Gospel, that no man is to be accounted a convert, till he agrees with Christians in these articles. Were we to alter the Christian faith into what Jews, Turks and Pagans believe, then we should gain them all; for then we should be agreed; that is, we should cease to be Christians as well as they.

If this reasoning is of any force in one case, it must be admitted in others. The Trinity, they say, is so offensive to the Turks, that we shall never gain them till it is given up. No: nor then neither. For *Mahomet* gave them a liberty of having several wives;

* P. 133. *Ibid.*

but *Christ* hath taught us, that *God in the beginning made them male and female,* and that a Christian must have no more wives than *Adam* had. Of this doctrine I may therefore say, with as much reason as the *Arians* do of the Trinity, that it has *done infinite mischief,* and that we can *never expect the conversion of Mahometans,* so long as it keeps its place in the Gospel of Christ. If an *Arian* or *Socinian* were to preach in the streets of *Constantinople,* insisting properly upon this doctrine, he would make no converts: for the Turk will as soon be persuaded to worship the Trinity in Unity, or even three different Gods, as submit to have no more than one wife. And this may serve to shew the weakness and absurdity of such popular arguments; to which, I apprehend, our disputants against the Church would not apply themselves so very often, could they depend safely upon better topics. If the present faith and worship of the Church are against the Scripture, that is enough; and we shall want no other arguments to persuade us out of them. But if they are not, I leave you to judge, my friends, whether we ought to forsake them out of civility to the *Turks,* who pray five times a day that they may never become Christians.

But there are *Papists* in the world who have souls to be saved as well as the Turks; and what would they think of us, if we should gratify Jews, Heathens, and Mahometans, by denying the Trinity? They have always been found in the belief of this doctrine; and we could never hope to recover any proselytes from the errors of Popery; but on the contrary, should make the religion of Protestants more odious than ever; if under the name of reformation, we were to root up the foundations of the Gospel. You have heard, perhaps, that they have called us *Heretics* for

these two hundred years past; and very falsely: but if we should adjure the Christian Trinity, we should no longer have the name for nothing; but should be guilty of adding that truth to the accusation, of which they would not fail to make their advantage. And lastly, the far greatest part of Protestants would reject us.

These things being considered, we are brought at length to the following issue: that to please some, we must part with the doctrine of the Trinity; and to please others, we must keep it. Which may shew plainly enough what I have had in view from the beginning of this Epistle, that merely popular arguments are of no use towards settling points of scriptural doctrine; but may be turned this way or that, as the manager finds it most convenient. Discretion and charity are indeed to be consulted by every Christian, and on every subject; but a writer who has a good cause to maintain, and knows where its proper strength lies, will not go out of his way to amuse people with what is nothing to the purpose. Whereas, if a cause is not so strong as it should be, popular considerations serve to put the reader into an heat; and when a man's passions are up, he will hear no reason on one side, and requires none on the other.

XII. There is one more of their insinuations, which is the last I shall make any remarks upon at present; and it is this, *viz.* that "there are several Clergymen "of the Church of *England*, who groan under the "weight of the *Athanasian* forms and worship, that "would be very glad of your assistance to be delivered "from so great a burden upon their consciences *."

* *Appeal*, p. 120.

For the credit of the Church of England, I hope there are not many such: but if any clergymen should be so mistaken as to imagine, that a contempt for any of the Christian doctrines is an argument of their supepior sense and learning, they are more truly the objects of Pity, than of Envy or Imitation: and your Arian counsellors, who are so forward to caution you against *human authority,* will give me leave to advise you not to depend upon *human example.* An error is still an error, though it resides in a Clergyman; and instead of being thereby sanctified, is only more deformed and dangerous than it was before. A profane oath, or a curse, would sound the more horrible, if a Bishop were to have the uttering of it. A toad is an hideous creature in every situation: but is never so much abhorred as when it creeps into the best room of the house. The ministers of Christ are the *salt of the earth;* and if this salt *have lost its savour, wherewith shall it be seasoned?*

The Scripture will teach you, that the worship of the Golden Calf was a grievous sin, though *Aaron,* who was a Clergyman, had the making of it. And there was a time, when the whole body of the Clergy, I mean the Jewish, determined Christ himself to be a blasphemer and deceiver, and were instant with loud voices requiring that he might be crucified.

Those clergymen who, like Dr. *Clarke* and his follower, the author of the *Appeal,* do by their own confession believe *two different Gods,* while they falsely accuse us of believing *Three,* would undoubtedly be very glad to be well rid of a Trinity in Unity: as the Turks were, when they took the religion of *Mahomet* into the place of it. And if they should at length prevail, by dint of popular clamour and importunity, of which some wonderful effects have been

seen in this kingdom, the Turks and the Jews too, would congratulate them upon their victory; and so would every determined Deist and Atheist in the nation. Yet, after all, none of them would worship that imagined inferior Deity, whom this author would persuade you to worship.

I believe it also to be very true, that they would, as their advocate tells you, be *very glad of your assistance*. And I have been considering with myself in what form and manner your assistance can be administered. They can hardly mean, that you should assist them with the pen and write books upon *Reformation;* for very few amongst you are scholars: nor with the tongue, for you are no orators. And I know not how you can assist them otherwise, except it be with fire and sword, as the reforming Clergy were assisted in the last century, when loyalty was malignity, and episcopacy was anti-christianity, and the most miserable oppression and slavery of two thirds of the people, was celebrated as a state of Christian liberty to the prevailing party.

We know but too well, that the Gospel, with all its doctrines, is an insupportable *burden* to those who do not believe it: and so is the law of the land to those who do not like to be under the restraint of it. Some men are fond of liberty in one shape, and some in another. Some think as they please; and others act as they please. This latter sort of people, many of whom are *groaning under the weight* of political *forms*, would also be very glad of your assistance toward amending the constitution, and restoring gentlemen to that state of freedom, in which they might follow their consciences without any danger. And, perhaps, they would not object to your assistance as unwarrantable in the sacred cause of liberty, though you should

accomplish their purposes by pulling the magistrate from his chair, the judge from his bench, the two houses of parliament from their seats, and the king from his throne.

These are the prospects I have before my eyes, when I hear Deists and Socinians haranguing the public upon the subjects of Conscience and Imposition; which prospects having been once realized in this church and kingdom, cannot be deemed altogether chimerical. Such popular reasonings as I have now been contending with, have already produced the most fatal consequences, to the triumph of the Papists, and the scandal of the Reformation: they have deceived you once: and unless you are upon your guard, they will deceive you again: *and the last error shall be worse than the first:* worse in itself, and worse in its consequences. It pleased God to deliver the Church from its captivity under the Puritans, and the people from their infatuation; but if experiments when they have been tried, leave us no wiser, or, perhaps, not so wise as they found us, it is much to be questioned whether we shall again meet with the like indulgence: at least, it will be safest always to bear in mind, that course of divine Providence in a similar instance, proposed as a warning to all Christians by the apostle St. *Jude, How that the Lord having saved the people out of the land of Egypt, afterwards destroyed them that believed not.*

Those authors who would stir you up to seditious motions, make you so many fair speeches, and lay claim to so much candour and charity, that you may easily mistake them for your best friends. But I must now leave you to judge for yourselves, whether a writer, who lies sculking in the dark, under a nameless title-page, can really love you better than one,

who is not afraid to subscribe his name at length to what he has written, and is exposing himself for your sakes to be reviled and persecuted in the monthly publications of infidel critics, who on account of the information I have here given you, with a desire to clear away some of that dust, which they and their friends are perpetually throwing into your eyes, will find, if possible, some worse names for me than they have ever done yet. They have expressed their wrath against me more than once or twice: and probably they will now do it again. But a little more ill language will do me no harm; and if I can do you any good at such an expence, it will all be cheerfully taken by your

Very sincere Friend,

and most affectionate

Brother in Christ,

WILLIAM JONES.

PLUCKLEY,
Dec. 16, 1766.

A

PRESERVATIVE

AGAINST THE

PUBLICATIONS

DISPERSED BY

MODERN SOCINIANS.

In which the Impiety and Absurdity of their Principles are clearly shewn.

ADDRESSED BY A COUNTRY CLERGYMAN TO HIS PARISHIONERS.

Satan hath desired to have you. Luke xxii. 31.

A

PRESERVATIVE

AGAINST

SOCINIANISM.

MY DEAR BRETHREN,

You live in an age and in a country, in which most men think they have a right to do and say just what they please. Thus far, indeed, we are still under the protection of the law, that one man cannot shoot another through the head without being hanged for it: unless he does it upon a principle of honour. But he may asperse characters, accuse the innocent, put darkness for light and light for darkness, blaspheme God, dishonour the king, and expose the nakedness of his country, without being called to any account.

Before the flood of Noah, the earth was filled with violence, God was despised, all goodness was trampled under foot, and they were too far gone to take any warning. The Gospel tells us it shall be so again: and all good people, whose brains are not turned with empty sounds, can plainly see, that the glorious liberty of these latter days will be the grand instrument in bringing the new world up to that degree of corruption which destroyed the old.

That the influence of Christianity, which is now so much decayed, may be less and less every day, books and pamphlets are industriously handed about among the common people, to turn away their hearts from Christian truth to the fables of infidelity. I do not mean that these publications abound with oaths, curses, and obscenity, though the press is daily delivered of them also: but that they give God the lie in all the doctrines by which our Holy Religion is distinguished; and if they should be attended to and received, must provoke Him to transplant the Christian Faith to some other quarter of the earth, which has not so much neglected his goodness.

Some may promise themselves, that when this happens a state of perfect freedom will take place; but let them know, that how freely soever men may offend against one another, God is not to be intimidated by the claims of licentiousness. The God of Christians is and will be the Ruler of the World, whether libertines consent to his dominion or not; and they may assure themselves, that the departure of the Christian religion will be no peaceable event. When the Founder of our Faith expired, the heavens were darkened, the earth shook, and the minds of men were troubled and confounded. When God departed from the Jewish nation, discord, pestilence, and famine, all the horrors of war, and all the miseries of sedition and slavery succeeded. The destruction of the world by the flood, the burning of *Sodom*, the captivity of *Jerusalem*, and other like visitations, are to be understood as so many warnings of that fate which all apostates will meet with in another world, and as examples of what will most probably befall them in this world.

It has been a method constantly observed by Divine Providence to punish national sin with national misery. This nation is not without its miseries, both many and grievous, upon all ranks of people; and what is worse, they are like the miseries of a man under a mortification, of which he is not sensible. The evils so magnified and trumpeted up by the seditious, are the smallest evils of the time. He that cannot see how they have all arisen, both small and great, from the decay of Christianity amongst us, wants to have his eyes opened.

My brethren, I am one of those who, with God's help, would willingly make a stand against that torrent of heresy and impiety, which threatens to break in upon us: but there is no chance of doing this to any purpose, unless we can remove one fatal mistake, which most ignorant people now labour under, and of which the enemies of our faith never fail to take advantage. The mistake is this; that Christians may reckon themselves secure of the favour of God, if they are not guilty of cheating, whoring, drinking, robbing and murdering. This is the error of the ignorant; and the artful flatter them in it, telling them, that if they do but lead what they call good lives, articles of faith are but matters of opinion, and therefore they need not be nice about their creed. To make this plausible notion the more agreeable, one of our Poets (who was never troubled with much religion) has put it into rhyme:

> For modes of faith let senseless zealots fight,
> His can't be wrong, whose life is in the right.

But a right life can no more grow upon a wrong faith, than grapes can grow upon thistles. This is

true for more reasons than one; but chiefly because the worst sort of wickedness is the wickedness of the mind against God: upon which I shall beg leave to offer you some considerations in the following chapter.

CHAPTER I.

OF SPIRITUAL WICKEDNESS.

The Christian life comprehends two great branches of duty; the first towards God, the second towards our neighbour. God has an undoubted claim to the first place; our neighbour has the next; and we are to love him, and help him, out of a sense of our duty to God, who hath commanded us so to do. But if I stumble in the beginning of my duty, and offend against God himself, what reason have I to expect his favour for what I do to any body else? Will little paltry acts of kindness toward a fellow-subject excuse me for an act of rebellion against my prince, or stop the execution of a statute against treason? What was the offence that brought death into the world? Not an offence against society: for there was none; but only against a positive command of God. It was revealed that the forbidden tree would have a deadly effect. This revelation was disputed: the truth of God was called in question; the lust of pride prevailed, and the sentence of death followed. Therefore if Adam destroyed the whole world by sinning against the truth of God, certainly any single man may destroy himself by the same means; though he should give all his goods to feed the poor, and his body to be burned for the good of society.

There is another short way of exposing the same mistake. Consider the character of the devil: he is no member of society; and being *a spirit* cannot commit the sins of the body. He is no glutton, no drunkard, no miser, no adulterer; his wickedness is all of a spiritual kind; or in other words, it is the wickedness not of the body, but of the spirit. It consists in opposing the wisdom of God, perverting his word, misrepresenting his justice, despising his incarnation, suggesting evil thoughts to men, promoting heresies, and dividing the church of Christ: in a word, it is the business of the apostate spirit to counterwork the ways of the Divine Spirit, by all the efforts of subtilty, falsehood, pride, malice, and contradiction. Therefore he who opposes God as the devil doth, is the disciple and minister of the devil; and if he does the same work, what can be expected but that he will receive the same wages? The character most acceptable to the devil, because the fittest for his purposes, is that which most nearly resembles his own: and for the forming of such a character he employs the most refined of all his temptations. The stupid sot, the profane swearer, and the rotten debauchee, are low-lived examples of vice: the meanest of the devil's scholars. Besides these are sometimes known to be weary of his counsel, and to forsake his party. But the speculative and philosophical sinner is a man of figure, whose pride will never admit of his reformation. The Scribes and Pharisees, men conceited of their learning, found ways of eluding the divine law; they therefore adhered to the interest of Satan, and were immoveable in their errors; while the publican was wrought upon to renounce his extortion, and the harlot washed away her stains with the tears of repentance. The extortioner is drawn

away by the love of money which answereth all things; and the harlot is frequently the victim of treachery, poverty, and a bad education: but the sinner who errs upon principle, hath set himself in opposition to the will of God. Meaner sinners transgress the law, but he judges it: and where pride twists itself with error, a man sinks with a weight at his heels, which will be sure never to let him rise any more.

What are we to think, but that he who is most like the devil in his wickedness, is most hateful to God? And this is the case with the spiritual seducer. Hence the Gospel gives us warning, that the *wisdom of this world* is *foolishness with God;* that every *thought* is to be *brought in captivity;* that *imaginations* are to be *cast down;* that Satan hath his *depths,* his *mysteries of iniquity,* as well as his more gross and shallow deceits; that he has agents to recommend his principles, *false apostles, deceitful workers, transforming themselves into the apostles of Christ, and* solemnly preaching down the Gospel under the outward profession of preaching it up in a purer manner.

These, my brethren, are dangers, of which few Christians are now aware? and therefore the work of every deceiver, who understands his trade, is more easy and more successful than it used to be. The cant of *liberty of Conscience* and the *authority of private judgment,* both of which are extended to an unlimited freedom of opinion against all that is sacred, have been repeated in people's ears till they are intoxicated with the sounds, and can see no criminals left in the nation but such as are condemned at the *Old Bailey.* When an highway robber or housebreaker is convicted, sentence is presently passed against him; he makes his dying speech, the hangman does his

office, and there is an end of him. Nobody arraigns the law of cruelty, the judges of partiality, or the jury of persecution. But when the blaspheming *Socinian* goes about to raise divisions in the church, and to rob Christians of their faith, the most valuable property they have upon earth, an outcry is raised if you offer to interrupt him. Popery persecutes the truth: therefore protestant blasphemy must escape without censure: than which there can be no greater scandal to the protestant profession, nor greater matter of triumph to the papists; who wish to see all protestants go a round-about way through blasphemy into popery.

Upon the Christian plan then, however bad carnal wickedness may be, spiritual wickedness is worse: for the mind is better than the body in itself, and consequently, according to an established proverb, worse in its corruption. Therefore no obedience can be acceptable to God without that which is the best of all, the obedience of the understanding; no courage is comparable to that which contends earnestly for the faith delivered to the saints; no temperance is like that which refrains from high thoughts and presumptuous imaginations. Let us then be no longer stunned with the affected *good lives* of such as fail in this sort of obedience, and whose minds are at variance with the revealed wisdom of God: for there is wickedness blacker than that of common immorality; and moral virtues are something, or nothing, or worse than nothing, according to the principles from which they proceed. If a man who has made a practice of being drunk every day of his life, should keep himself sober for one day, only that he may have an opportunity of picking his neighbour's pocket, or over-reaching him in a bargain; of what

value is such sobriety? Is it not worse than his drunkenness? for his drunkenness is beastly, and that is the worst you can say of it, but his sobriety is diabolical. You may apply this to other cases: and let me tell you, that if spiritual wickedness were but rightly understood, as it subsists in the devil the original of it all, men could never be cheated as they now are with the plausible speeches of those who lie in wait to deceive them: and I verily believe one good discourse upon the character of Satan, stripping that wolf of his philosopher's coat, and his sheep's cloathing, would have more effect toward keeping many people steady to the truth, than an hundred treatises upon particular points of doctrine. And this leads me naturally to shew you what arts are practised to propagate heresy and infidelity.

CHAPTER II.

Of the Method of those who spread false Doctrine.

As there were false prophets against the law of Moses, so we are told there shall be false prophets against the Gospel: and as the dignity and value of our law is above that of the Jews, we are bound to look more sharply after those who would corrupt it. The church never was, nor ever will be without them; and the apostle informs us, that as the Church grows older they shall *wax worse and worse*. Our Blessed Master has given us one rule for detecting them, which will seldom fail us: *Beware* (says he) *of false prophets, which come to you in sheep's clothing*. Here their outward appearance is described: they make their approach to you, not as wolves, but as sheep; not as infidels, but as Christians; not as false prophets,

but as the only true prophets you ever met with. Indeed, my brethren, it is very weak and childish to imagine that nothing is sin but that which calls itself so. Does not every bad thing give itself a good name? The pirate says he goes *upon the account;* the smuggler calls himself a *fair trader;* the harlot gets her living in *an honest way;* the quaker calls his quakerism the *true Christian divinity; Chubb* calls his Christianity without its *credenda,* the *true Gospel of Jesus Christ;* and the Jesuit does little hurt in *England,* till he calls himself *a true protestant.* When a seducer makes an attempt upon your faith, you must not expect that he will give you notice of his intention at the market-cross, like a common cryer, and say, " Now, good people, look to yourselves, for " I am about to deny all the doctrines of the Gospel, " and am persuaded I can make a better religion than " that of the Bible." If he should make such a gross mistake as this, his master would either discard him as a traitor, or give him up as an instrument unfit for all the purposes of seduction. Satan himself, when engaged in the sublimest of his undertakings, never works in the odious character of Satan, but begins with transforming himself into an *Angel of Light:* and his assistants, instead of avowing their wickedness are generally more pompous and plausible in their professions than other men. Conscience, Reason, Charity, Piety, Purity, and a Love of Truth, are all their own, and others are no better than pretenders. Therefore when a false Teacher makes an attempt upon your faith, you may expect him to accost you in words to this Effect—" *My Christian Brethren,* " I am a sincere *Lover of the Gospel,* and having the " *deepest concern for its honour,* I would guard you " against those who *decry human Reason,* and forbid

" you to make use of it, that they may obtrude such " doctrines as are agreeable neither *to Reason nor the* " *Word of God.* Religion is the *most valuable inheri-* " *tance of the human race;* and if *by God's Blessing* I " can bring you to entertain *the same views of it with* " *myself, we shall rejoice together.* Though Popery is " reformed, yet many errors still remain, which by " the use of Reason may be driven out. Reason is " the Gift of God, and so is the Scripture, and they " cannot be contrary to one another. There is *a* " *spirit of censoriousness* which many professing Chris- " tians indulge with too little restraint: but the true " Christian beareth all things. My Brethren, be not " moved with the rash censures and reproaches of " men; if you will live godly in Christ Jesus, you " must suffer persecution." These expressions are taken from a small canting *Socinian* Tract, sold for ONE PENNY, and dispersed in great numbers, to poison the minds of the common people. You would take the author for a sincere believer of the Holy Scripture, perfect in his charity, and fortified with the Spirit of a Martyr. But be not deceived: all is not gold that glitters. Let me therefore beg your attention while I make some remarks on these extracts, to shew you that his attempts are quite contrary to his declarations, and his doctrines subversive of the whole plan of Christianity: and then you will see what a vast difference there is between the sound of words and the sense of them.

In the first place then, all sensible people reckon it a very suspicious circumstance, when a man opens a cause with a panegyric upon *himself.* If a stranger, when you enter his shop, were to salute you with the praises of his own honesty, his strict regard to the honour of trade, and his love to all his customers,

past, present, and to come, you would look upon all this as a bait, and be certain he intended to cheat you. So our *Socinian* pamphleteer in his title calls himself a *Lover of the Gospel:* he dare not leave you to find this out by his book; but hopes you will be blinded toward the mischief of it by a good opinion of his character, before you enter upon it. He professes the *deepest concern for the honour of the Gospel;* but as he denies all its saving doctrines, who can take his word? Even though he should confirm it with an hundred oaths?

Then he exhorts you to make use of your own Reason; that is, to see things with your own eyes, and not be imposed upon by what you are taught: which is very excellent advice; but he has not followed it himself, neither does he intend that you should follow it. His notions are borrowed from *Socinus,* and his Deistical followers, particularly from *Chubb* the tallow-chandler, whose writings contain all the secrets of the present reforming Divinity. So that he cannot justly pretend to the merit of having used his own Reason. And as to you, he writes his pamphlet with the hope of *bringing you to entertain the same views of Christianity with himself:* therefore his compliments to *your Reason* are nothing but the flattery of one who is all the while supplanting your Reason, in order to make way for his own particular notions against Christianity. For this purpose he helps you to some interpretations of texts of Scripture, so very much out of the way, that your own Reason would never have hit upon them; neither would his, if he had not been told of them.

The imperfection of the Reformation is a topic much declaimed upon of late; and this author, in concert with the Divines of the Feathers Tavern, is

of opinion that though Popery is gone, many errors are still remaining. In answer to which, we have this to say for our Divines at the Reformation, that we are sure they believed the Scripture; and their writings shew that they understood it: but as to the Reformers of this present time, we are not sure they do either the one or the other. The Lovers of the Gospel in Luther's days took off the superstitious dress of Christianity, but left the body of it secure. If we go to work now, we must reform it to the bone; and even then some nice judges may be offended with the skeleton, and never rest till they have set up the idol of Heathenism; as some attempted to do about fifty years ago; and their officiating minister was Mr. *John Toland*, who composed a form of divine service to the *Infinite and Eternal Universe*.

The author proceeds to assure us, that as Reason and the Scripture are each of them *the Gift of God, they cannot be contrary to one another*. Right Reason (when we have found out what that is) cannot possibly be contrary to the Scripture, because the Scripture contains the Reason of God; but the Reason of any particular Man may be very contrary to it. So that we want a distinction here: for when we speak of Reason in general terms, every man makes himself the compliment to think that *his* reason is the thing intended. But it is one thing to have the Gift of Reason as an human creature, and another thing to have the right use of it. The first we have by Nature; the second is the work of Grace: and if a writer puts one of these for the other, or imagines them to be the same thing, he will soon talk very absurdly. Voltaire has the Gift of Reason; but he has not the gift of using it; for on every subject that relates to Christianity he reasons like an idiot; yet with a mischievous

vein of wit which easily catches people of corrupt minds. The philosophizing Greeks, to whom *Christ crucified* was *foolishness*, had their Reason like other men, but education had perverted it and rendered it contradictory to the Reason of God; so that it was of no use to them in divine subjects, but rather an hindrance. A similar train of education will have just the same effect now: and you must not expect that any person who abuses his Reason will confess that he does so. He will go on to boast of Reason in general, and make no exceptions to the disadvantage of his own Reason in particular. When human Reason sees things as the wisdom of God sees them, then it performs its proper office: but when it sees them otherwise, then it takes the name of Philosophy, and turns into foolishness, like the boasted Reason of the Greeks, who *professing themselves to be wise, became fools*. The world has always been full enough of this sort of Reason. How common is it for people to talk about conscience; and yet how few there are who consider what it is: for conscience is an agreement or coincidence of the judgment of man with the judgment of God. When conscience condemns what God approves, or approves what God condemns; it is no longer conscience, but conceit and delusion. The conscience of the Quaker assures him that it is needless to be baptized; and the conscience of the Socinian scruples the Worship of the Church of *England* as Idolatry; but there is no more reason in the one or the other, than in that conscience of the Mussulmen which sends them two thousand miles on a pilgrimage to the tomb of their false prophet. Our author has been very free in delivering his opinion about Reason: but what Reason is, and what is the proper use of it; how it may be improved and strengthened.

and how it may be so debauched as to judge falsely of every thing; are questions for which he seems very much unprepared.

It will be worth our while to enquire, why he guards his Readers so particularly against *censoriousness*. He finds by experience that his own doctrines and writings are odious to all sincere believers, whether Churchmen or Dissenters: and therefore wishes, as any other person would in his circumstances, to escape untouched; because his religion is too unsound to bear any rough handling. But he who has used the Word of God so freely, and has not scrupled to accuse the Church of error, absurdity, and the utmost impiety, because it does not agree with his fancy, must not expect to be commended till we have renounced our faith, or lost our understandings. I grant we ought to be charitable and merciful to those who offend either through ignorance or infirmity; but neither of these will be pleaded by one, who tells us he is guided by Reason in every step he has taken.

Every Christian who has not been imposed upon by self interested Counsellors, must know, that zeal towards God is a duty as necessary and laudable as charity towards men. The church of *Ephesus* is praised in the Scripture for *not bearing them that are evil, and for trying them which say they are Apostles and are not, and* finding them *Liars*. Rev. xxii. Without doubt these lying Apostles in the church of *Ephesus*, whose cause would not endure the Probe, had many things to say against the *censoriousness* of those who detected them. But we are taught by this and many other examples, that the censoriousness of Faith is more acceptable to God than the affected moderation of Infidelity: and therefore every good

man will wish to be called censorious by those, whom it is the duty of every true Christian to censure.

The author, however, has fortified himself, and endeavours to fortify his Readers against every thing that may happen in this way. *Be not moved,* says he, *with the rash censures of men;* that is, go on boldly in your errors, contradicting the Gospel with an apostolical freedom of speech; and if you are confronted with the Scriptures and convicted of blasphemy, persevere unto the end. Such is the advice which Pride (the most mischievous of all counsellors) whispers into the ear, "If thou hast erred, persist and "justify it; for 'tis possible thou mayest get the "Victory by this means, and Victory is oftentimes "of more moment than truth. Perhaps thou art a "leading man, and the Esteem of thy wisdom is in-"fluential on the conduct of others; and if so, one "base Retraction may pull down all thou hast built: "be sure then, that it is honourable, it is edifying, it "is for the Glory of God, that thou shouldst be ob-"stinate." Such is the advice which pride communicates in a whisper; but the Author speaks it out: and what is very wonderful, it seems never once to have entered into his head that he may be mistaken. If any man should be enticed to follow him, he too is thenceforward to commence infallible; never to be turned, never to be moved, never to hear any thing that is advanced in opposition to his impiety. How great and noble would this constancy be in a better cause! but here it is lamentable to see the delusion to which the human heart is exposed. Conceit, obstinacy, and contradiction, when sitting in judgment upon themselves, claim all the honours due to persecuted Truth, Candour, and Wisdom. The *Dawsons, the Evansons, the Blackburnes,* the

Priestleys, and their deputy-trumpeters the *Critical* and *Monthly Reviewers*, are the great examples of Christian meekness: and if we cast our eyes about to enquire whether the Patience as well as the Faith of the Primitive Saints is still remaining upon earth, we shall find it all assembled at the *Feathers Tavern*.

CHAPTER III.

A BRIEF ACCOUNT OF THE SOCINIAN ERRORS, PROPAGATED BY OUR MODERN PETITIONERS AGAINST THE LITURGY.

Now we have considered the nature of spiritual wickedness, and the disguises under which false teachers recommend themselves; we are prepared to take a view of the doctrines they are labouring to introduce. These are to be found in a small publication above mentioned, which calls itself *An Appeal to the serious and candid Professors of Christianity*. I call them *doctrines* for want of a better word; but they are in reality nothing more than so many negatives put upon the doctrines of the Gospel.

You will not so readily understand what it is to deny the Christian faith, till you have recollected in the first place what the Christian faith is: you will therefore give me leave to remind you of it in as few words as possible.

The Christian is one who lives by Faith, and depends upon his Faith for his Salvation. He knows, that of himself he has no ability to do the Will of God, and therefore applies for the assistance of that Blessed Spirit, who is called the Comforter, and, according to Christ's promise, is to be in us and abide with us for ever. He knows that man is fallen into

Sin and Death, which are the works of the Devil; and that Christ came into the world for no other purpose but to destroy them; to purge away Sin, and to prevail over Death. That as we are in a forfeited state, our Redemption is the Work of God's free Grace, to which we have no claim by nature. That he who effected this Redemption, was the divine person of whom the Prophet Isaiah spake, saying, *Behold your God will come and save you.* That he fulfilled all the sacrifices of the Law, by the offering of himself once for all, and tasting of Death for every man: so that in him we have now received that atonement which the Law described, but could not accomplish.

You have here a short draught of the Christian Religion, with its principal or leading doctrines. The Rainbow, when its colours are most splendid, is not more visible in the sky than these doctrines are in the Bible: and therefore good and wise men have preached and written and pleaded for them, and suffered for them, even unto Death, in almost every age and every kingdom of the world; and we shall at last see them crowned in heaven for a faithful adherence to them. What think you then of an author, who being wiser than his neighbours, offers himself to you as a *Lover of the Gospel, deeply concerned for its honour,* and denies them every one! Who instructs us in other words, that human Reason is to furnish a man with all his Religious notions, and that the Scripture is to give them countenance: that man has power enough of himself to do the will of God; that he is not born in sin, nor elected by the divine Grace: that our Redeemer is no Redeemer, but a good moral example; that he is not God, and that he hath made no atonement for our sins.

I desire to know how the wit of man, when it has

got this new Religion, can put it into a Creed? You cannot begin in the common form, *I believe, &c.* you must say, "I do *not* believe—that any thing more "than the religion of human Reason is necessary to "Professors of Christianity; I have no need of Faith; "I want not the Grace of God; I need not be called "nor elected by the divine favour; I do not own "Jesus Christ for my God, neither do I desire him to "pay any price for my redemption." I remember when I was a country schoolboy, I used to hear my companions talk of raising the Devil by saying the Creed backwards. Such a Confession as this we have now before us seems better calculated to answer that purpose: and is certainly fitter for a Necromancer than for a *professor of Christianity*. Yet this is the favourite object, for the interests of which a clamorous party hath assembled, contributed, petitioned, and blotted Tons of Paper. For this an unhappy Gentle man hath left his ministry in the Church of England to preach up the God of Mahometans in a Chamber; and calls this, *confessing Christ before men!* For this their pamphlets are dispersed by thousands, to turn the affections of the ignorant from the inestimable verities of the Gospel, and inflame their fancies with a set of opinions which can only lead them to perdition: a sort of traffic this, like that of some base hireling, who goes about as an Agent corrupting the minds of the British poor with lying representations to draw them from their native land over to some barren colony, where they find nothing but disappointment, hard labour, poverty, and putrid distempers. The change from Christianity to Socinianism is as little to be envied, as the transmigration of those who should leave the scenery of Paradise and the plenty of Canaan, to associate with the savages of the

South on a weather-beaten Rock in the Magellanic Ocean; where enjoyment could be nothing but infatuation, and a true sense of their condition, whenever they should return to it, could end in nothing but horror and despair.

I shall now beg your attention while I shew you more particularly the false opinions of our Socinian Author, together with the dangerous advice he gives you, concerning the chief doctrines of Christianity: and I persuade myself you will immediately know how to judge of these things, when they are stripped of his plausible recommendations.

CHAPTER IV.

OF THE USE OF REASON IN MATTERS OF RELIGION.

He bids you *distrust all those who decry human Reason.* But if you take his advice you must distrust the Bible; which informs us in the beginning of *Genesis,* that *every imagination of the thoughts of man's heart is only evil continually:* and such is the doctrine of St. *Paul,* who has taught us, that *the natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned.* So that he who uses only his natural Reason, without some higher principle of discernment which is the gift of God, cannot understand the matters of the Christian Religion. This poor man forgets that Adam and all his posterity are fallen into sin and infirmity, and hopes you will distrust those whose duty it is to put you in mind of it; as indeed the Bible itself does, from one end of it to the other. We read in the last Chapter of the *Revelation,* that who-

soever *loveth and maketh a lie* will be excluded from the kingdom of heaven. What? is it possible to *love a lie?* and are not the affections miserably depraved, which are capable of such love? especially if that lie is pointed against the veracity of God and the truth of his Religion; which is the sort of lie here intended? and what faculty is it that makes such a lie? Is it not human Reason? No, says the Socinian, it is the abuse of Reason. True: and this is the very thing he has forgotten; for man fell from Reason into the abuse of Reason. Here lies the danger; not in the use of Reason as such, but in the abuse of it, and in the power of such affections as are subject to *love lies* better than truth, and which therefore make a tool and a drudge of Reason, to serve their own bad ends. This is the danger of which we warn you, and this is our manner of *decrying human Reason.* We do not mean to decry a man's legs, when we warn him against leaping down a precipice to break his neck. Is it not our duty to warn him? especially if he is so blind as not to see the danger, and at the same time so conceited as to think he sees better than we do? Does not the Gospel itself give us sufficient warning by that deplorable case of the blind Pharisees; whose sin was fixed in them past recovery, because they said *we see?* So that upon these considerations I venture to say to you, in words directly opposite to those of your Socinian counsellor, *distrust all those who magnify human Reason:* the Devil did it in Paradise; the blind Pharisees did it; and our Deists and Socinians do it to this day, to the infinite prejudice of those who are weak enough to listen to them. Besides it is proper to advertise you, that in most of our modern discourses about Reason, there is an ambi-

guity, which it is of the utmost consequence to remove. *Reason* has two meanings; it signifies the intuitive faculty or *Power of Reason* in the human mind, and it also signifies *Truth of argument* independent of the mind. These two differ from each other, as a man's feet differ from the road that he travels upon: the road may be a good road, lying straight before him; and this is what we call *right Reason;* but if he is lame he cannot get forward; if the road is rough and he is tender footed he will dislike it; and if he is whimsical or obstinate, he will go another way, to shew people that he understands the road better than you do.

How very wrong is it to affirm, as this author does, *that there is no possibility of replying to the Papists in their doctrine of transubstantiation but by appealing to Reason.* What? shall we be so rash as to allow the Papists the authority of the Scripture, out of a compliment to our own Reason? and shall we be so ignorant as to do this in a matter where the Scripture expressly confutes them? Christ informed the Jews that they must *eat his flesh and drink his blood.* They were shocked at this as a thing unnatural; and our Saviour proved it to be impossible, by observing to them, that they should see him ascend into heaven, where his person should be out of their reach. Therefore to reconcile all this, and shew the meaning, he added, "the flesh profiteth nothing; the words that "I speak unto you they are *spirit* and they are life." So that the Papists are inexcusable for following the example of the blinded Jews, and taking his expressions in a *bodily* sense. Thus then we may reply to the Papists out of that Scripture which they allow; and it is better than to appeal to Reason: for if by Reason, we mean *human Reason,* as this man does,

then *our* Reason is no rule to *theirs:* but if by Reason we mean *Right Reason* or *Truth of argument,* then that truth in Scriptural subjects is to be laid down from the Scripture: and in my opinion this Author has acted neither wisely, nor like a *protestant,* in giving it up to the Papists.

He sets us to argue with a Mahometan in the same absurd manner. You must *bid the Mahometan use his Reason,* and then he cannot but see our Religion to be better than his. This is a very easy method to convert the Mahometan: we can bid him use his reason, with very little trouble to ourselves; but I pray, who must enable him to do it? for man is unhappily fallen into the abuse of Reason; and the blinded Turk, like the blinded Jew, is confirmed in this abuse by Education: so that here is a knot that can never be untied, without bringing in the Grace of God and the power of Faith. It was foretold of the Jews, that they should be *smote with blindness,* and should *grope at noon day as the blind gropeth in darkness.* They are now in this state, the slaves of passion, prejudice, interest, and disaffection: and what are we to do with them? we must send our Author to them, and he will bid them *use their Reason.* But if we send a Christian to them who has read his Bible, he will bid them pray to God for that faith which is his gift, and resign themselves to be directed by him, as St. *Paul,* their pattern, did before the scales of Jewish blindness fell from his Eyes. These things are sufficient to shew, that Reason without faith cannot lead us to God; and that by itself it is no sufficient guide in matters of Religion. You will ask, how then am I to judge of the sense of Scripture? am I not to depend upon my Reason? The Apostle says not: for that the Scriptures are able to

make us wise unto Salvation *through faith that is in Christ Jesus.* Of this faith our Author says not a single word, though the just live by it, and the Scriptures are full of it. How does it happen that the Jew knows nothing of the Scripture, but because he is destitute of this principle? Though the *Socinians* are of opinion, that the Jews have always been right in the first and great commandment, and the Christian Church always wrong in the same from the beginning. Such is the persuasion of these men of *Reason!*

CHAPTER V.

OF THE POWER OF MAN TO DO THE WILL OF GOD.

This proposition, that man has power of himself to do the will of God, is repugnant to the whole Gospel: and especially to that declaration of Christ, *without me ye can do nothing:* yet for this proposition our *Socinian* has soberly pleaded; attempting to prove it from those words of the Scripture, where God saith to the people, *turn ye from your evil ways, why will ye die, O house of Israel?* Hence he argues, that the people had *power to turn themselves,* otherwise God would not have required it. But unless we are to take the Scripture by halves, we shall find it said by the people and by their prophet, *turn thou us unto thee, O Lord, and we shall be turned.* Lam. v. 21. and Jer. xxxi. 18. so that if both these passages are laid together, it follows, that in the great work of Conversion there is a part for man and a part for God; as in that exhortation of the Apostle, *work out your own salvation, with fear and trembling, for it is God*

that worketh in you both to will and to do of his good pleasure. Phil. ii. 12. There was a man who came to our Saviour with a withered hand, of which he had lost the use: yet Christ said unto him, *stretch forth thine hand.* On this occasion our Author might argue, that Christ did not heal this man, for that he must have had the use of his hand, otherwise he would not have been commanded to stretch it out. But this would be very superficial reasoning: for the man, in faith and obedience to the word of Christ, attempted to stretch forth his hand, and in the attempt received that power which was necessary to effect it. It is just so with us; and without question the miracle is designed to illustrate our own case. God commands us, with our withered faculties, to do his will: we endeavour to do it; and in the attempt receive that ability which is necessary to accomplish it. In all these cases, the will of man and the power of God operate together. We turn ourselves, and God turneth us: the man stretched out his hand, and Christ stretched it out for him; we work out our salvation, and God worketh in us at the same time. This is what appears when we lay the Scripture together: and you see how dangerous it is to listen to those who argue from a scrap of the Bible, misunderstood and perverted, so as to render the grace of God of none effect.

Power in man to do the will of God, says the Author, *is no foundation for pride; for what have we that we have not received?* In this he says well: but it is the great question between the Christians and the Deists, whether we have this power by nature, or whether we derive it from the spirit of Christ? whether we have it in consequence of our birth from Adam, or of our other second birth from the Spirit? If from

Adam, then there was no occasion for Christianity: if all was right by nature, then there are no *works of the Devil* to be *destroyed*, and Christ need not have come into the world. But then it is objected, that if God helps us by the miraculous powers of his Spirit, this doctrine must encourage us to presumption, and to put off our reformation in hope of some future sudden conversion. To be sure it may do this: and so may all the doctrines of the Gospel be abused when they fall into bad hands. Some were so perverse as to argue in favour of an abundance of sin, that the grace of God might abound in forgiving it; but the Apostle did not therefore withdraw his doctrine of justification by faith in Christ: he stated the case, corrected the abuse, and left his doctrine in possession as before. So must we do now, if any ill use is made of the Gospel, we must not give the Gospel up, but demonstrate the abuse, and shew how it is to be rectified.

CHAPTER VI.

OF ORIGINAL SIN.

In this Chapter, the Author allows that we *suffer* by the sin of Adam, but says it is impossible we should have *sinned* in him. Whether we have sinned after the similitude of Adam's transgression, and how far his individual offence may be ours, is a nice question: but the doctrine of original sin may be settled without it. If in consequence of Adam's transgression, we have derived from him a constitution, of which sin is the natural fruit, then sin is *original* in human nature, and comes into the world with us. If no-

thing but death had entered into the world by means of Adam's offence, the doctrine might have been doubtful; but the Apostle teaches us, that when death entered into the world, *sin entered* with it; and that death *has passed upon all men, for that all have sinned:* the effect is permanent in our suffering, as the cause is permanent in our constitution. The Apostle therefore persists to speak of mankind, as being under the *Law of sin and death;* not of death only, but of sin also: and that *the Law of the Spirit of Life in Christ Jesus* hath made them *free* from both. The name given to the sinful nature of man is that of *flesh,* in opposition to the renewed spirit of a Christian. I know, says the Apostle, that in me (that is, in my *flesh*) dwelleth no good thing; and in the verse before he speaks of *sin dwelling in him.* At last he exclaims, "O wretched man that I am, who "shall deliver me from the body of this death?" This *flesh,* this *body of sin,* this *body of death,* which is also called the *old man,* and is pronounced to be *corrupt,* are so many expressions affirming that sin is original in man's nature. And if there were no other proof of it in the Bible, this consideration alone would be sufficient, that none can enter into the kingdom of God unless he is *born again:* for there can be no occasion to save us by a new birth, unless we are lost by the old.

CHAPTER VII.

OF ELECTION AND REPROBATION.

How far the degrees of God are *arbitrary,* is a question about which we might multiply words to little purpose; and if we should calculate how many

of the human race will be saved and how many will be lost, we should employ ourselves to as little effect. There is only one thing here to be observed. Our Author affirms, that *as surely as we derive our Being from a just and merciful God, the terms on which we come into the world are advantageous to us.* This must undoubtedly be true, so far as these terms are introduced by the Creator himself: but it is very mean logic which argues, that because God is just and merciful, man is on the same terms now as when he was first created: for this is but to say in other words, that because God is just and merciful, therefore he hath lied to us in his account of the fall and its consequences. Neither do these give us any ground of complaint against the justice and mercy of God: for he removed from himself the beginning of all evil and vanity into the liberty of the creature; as he hath reserved in himself the beginning of all restitutions to the liberty of his grace; in virtue of which liberty he calleth whom he pleases, at what time he pleases, and *divideth to every man severally as he will.* This liberty of calling and distributing our Author disputes with him; affirming that we certainly (as sure as God is just) come into the world on advantageous terms, and enjoy these terms without being called to them. But the Scripture, which is of better authority, informs us that God *added to his Church such as should be saved,* and that all the members of it are elected to the divine privilege of being fellow-heirs with Jesus Christ; to which they certainly have no right by nature. The *gifts* and *calling* of God are mentioned together; because it is merely of his free *gift* that we Gentiles have been *called* to the terms of his holy Religion. The God who called *Abraham* from his country and kindred, and after-

ward called the Gentiles throughout the world by the ministry of his Apostles, *granting* them repentance unto life, hath by the same act of Grace entitled us to the benefits of the Evangelical Charter: and when we are no longer worthy of our vocation, he may disfranchise us; or, to use the language of the Apostle, he that grafted us into his Church, may cut us off from it, and reject us, as he hath actually rejected the Jews for an example to us. It is now as possible for a man to forfeit his station under the Gospel, as it was for Adam to forfeit paradise: and the ready way to this, is proudly to arrogate such rights as we have not: for thus the Jews did. They boasted that they had *Abraham for their father*, and were *never in bondage*. So the *Socinian* boasts, that he is born to terms of advantage, and denies that he is under the bondage of sin.

CHAPTER VIII.

OF THE DIVINITY OF CHRIST.

It would take up too much room to examine and settle all the texts our Author has perverted; neither is there any occasion for it. His doctrine will very soon be overturned. "*If you ask*, says he, *who then* "*is Jesus Christ, if he be not God: I answer in the* "*words of St. Peter, addressed to the Jews after his* "*resurrection and ascension, that Jesus of Nazareth* "*was a man approved of God*, &c. *and man must mean* "*the same kind of Being with ourselves.*" The task therefore which he imposes upon you, is only this: that when you find Jesus of Nazareth called *our Lord and Saviour Jesus Christ, our God and Saviour Jesus Christ, God manifest in the flesh*, Jehovah *our righteousness, the mighty God, the everlasting*

Father, the Alpha and Omega, the first and the last, the Sun of Righteousness, the prince of Life, the Lord of Glory, by whom all things in heaven and earth were created and *by whom* they *now consist, in whose person* there was *God reconciling the world to himself,* even *all the fulness of the Godhead bodily:* I say, when you read these and numberless other expressions to the same effect, you are to find ways of bringing them down to such a sense as to leave nothing in them all, but Jesus of Nazareth, *a Being of the same kind with yourselves.* My brethren, if you think this can be done, then you are too far gone for me to reclaim you. If you think it cannot, then you are no converts of this Author, and I need give you no farther trouble on this part of our subject.

CHAPTER IX.

OF ATONEMENT FOR SIN BY THE DEATH OF CHRIST.

As the *Socinians* deny the fall of man, they cannot be consistent without denying all its consequences; of which the doctrine of atonement is one of the most considerable. And a doctrine it is, so plain and striking, that all mankind who have had any notion of God's purity and their own guilt, have joined in the practice of offering sacrifices to avert the wrath of invisible powers; thus giving universal testimony to that great principle of the law and the Gospel, that *without shedding of blood, there is no remission.* And this general attachment to the notion of *expiation* disposed the Gentiles to embrace the sacrifice of Christ, in whom they found that atonement which they had all desired, and therefore the prophet scrupled not to call him *the Desire of all Nations.* But in this capacity, he is not desirable to the

Socinians, who have found out another way of acceptance. They hold that nothing is necessary but mere repentance and moral reformation on the part of sinners, and that God on his part is bound by his goodness to forgive them for nothing. But now, what are we to do with all those declarations of the Scripture, which speak of Jesus Christ as a *sacrifice for Sin?* In answer to which, I may venture to assure you, that the same ingenuity which proves Jesus Christ to be no more than a man, can as easily prove that he was no sacrifice. It is true, say they, he is called a sacrifice, but only in a *figurative expression,* as our prayers and praises are called sacrifices. His death was no sin-offering, but only an example of patient suffering for his Religion; an example to us to suffer in like manner, if we are called upon: and this, says our Author in his canting way, *was a noble sacrifice indeed.* So that a noble sacrifice is no sacrifice at all. And now, my brethren, is not this a noble way of interpreting the Scripture? Christ died *for our sins;* and what does it mean? Why, that he died for his own religion! and if we die in like manner, then we are as truly a sacrifice for him as he was for us: and so saith the Quaker, that *the blood of Christ was no more than the blood of any other saint.* But what saith the Scripture? *Christ our Passover is sacrificed for us.* Did not the Passover and its blood stop the execution of that vengeance which fell upon the Egyptians? If Christ then is our Passover, it must follow that his blood now does for us, what the blood of the Paschal Lamb did for the Hebrews in Egypt: but that blood was *expiatory;* and therefore so is his; according to that of St. *Paul, we have* redemption *through* his blood, *even the forgiveness of our sins.* Was the Passover an *example* to the Hebrews? did it die for *its own religion?* No: its blood was accepted

for the saving of the people of God, when the unbelieving were destroyed: and therefore Christ's blood is accepted for the same end; otherwise he can be no passover. Indeed, so false is it that Christ's sacrifice was *figurative*, that there never was any *true* and *proper sacrifice* but his only. The *blood of Bulls and of Goats and of Lambs*, which were offered daily under the Law, and had the appearance of real sacrifices, could not accomplish what it aimed at: it could not purge the conscience from a sense of guilt: and to shew that it had not done so, these sacrifices were offered repeatedly, day by day, and year by year: but Christ offered himself *once for all*, and by that offering *perfected for ever them that are sanctified*. With the merits of this sacrifice he now appears, as our high Priest, in the presence of God for us, as the high Priest of the Jews went into the most holy place of the temple once a year with the blood of the yearly sacrifice. We are far from denying that Christ was an *example* to us in his *Death* as well as in his *life*: but he was not *only* an example; as the *Socinian* falsely asserts. He was an *Intercessor* *, a *Mediator* †, a *temple* ‡, a *Priest* §, a *sacrifice* ‖, a *ransom* ¶, a *price of redemption* **, a *propitiation* ††, an *atonement* ‡‡, a *lamb slain for the sins of the World* §§: he was in short all that the Law exhibited: and instead of being a sacrifice only in figure, all the sacrifices that had been before him from the beginning of the world, were the figures of which he himself, once for all in the end of the world, was the substance and reality.

If you wish to see the whole doctrine of atonement

* Heb. vii. 25. † Ibid. ix. 15. ‡ John ii. 21.
§ Heb. iv. 14. ‖ Ibid. ix. 26. ¶ Matth. xx. 23.
** 1 Cor. vi. 29. †† 1 John ii. 2. ‡‡ Rom. v. 11.
§§ John i. 29.

confirmed and explained in a single text, consider what the Apostle hath said, *Heb.* x. 26, 27. *If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.* This teaches us, that a fire from heaven is due to sinners, and must fall upon those sinners themselves, unless a sacrifice, exposing itself in their stead, shall turn away the indignation that awaits them. Christ is this sacrifice, accepted of God as our substitute: but if we depart from our profession, despising the advantage of this substitution, then we can find *no other sacrifice,* but must receive the divine wrath in our own persons. When God shall be revealed as once on Mount *Sinai,* and that *fiery indignation* which is looked for shall be falling upon the *adversaries* of the Gospel, then we shall see the necessity of this sacrifice for sin: and if the sophistry of any seducer shall have tempted us to rely on some other method of Salvation, we shall curse the hour in which we listened to him.

CHAPTER X.

CONCLUSION.

You are not to wonder, my brethren, either at the absurdity or wickedness of these attempts which are made upon your Faith: the Scripture hath told us, the time should come when they *will not endure sound doctrine,* but be possessed with an Itch of Novelty: and as numbers give credit to any false persuasion, it is natural for them to wish that you may *endure sound doctrine* as little as they do. With this view, they

take all possible pains to spread their opinions; which, as you have seen, are very flattering to human pride: and it is an old saying, that flatterers are easily believed. No deep reasoning is requisite, when the treachery of your own hearts assists them in their work. You may judge, therefore, that your situation is dangerous: and when you are convinced of this, it is hoped you will be on your guard: and now I have endeavoured, as my duty requires, to shew you what the enemies of your faith have to say in one of their pieces, you may be able to judge of the rest for yourselves. So for the present, I shall conclude with that advice of St. *John—Beloved, believe not every Spirit, but try the Spirits whether they are of God: because many false prophets are gone out into the world.*

A

LETTER

TO A

YOUNG GENTLEMAN AT OXFORD,

INTENDED FOR

HOLY ORDERS.

CONTAINING

SOME SEASONABLE CAUTIONS AGAINST ERRORS IN DOCTRINE.

Take heed that no man deceive you. MATTH. xxiv. 4.
If the blind lead the blind, both shall fall into the ditch.
MATTH. xv. 14.

A

LETTER

TO A

YOUNG GENTLEMAN, &c.

DEAR SIR,

It being the desire of your good father that you should dedicate yourself to the Church, and your own sober and studious disposition being such as will enable you, with God's help, to be of some service in it; I, who have now no other motive but a desire of promoting your success in the great undertaking which is before you, should be glad to administer some little preservative against the religious errors and distempers of the present time.

I am not suspicious of any evil that seems likely to arise from your own breast; but every young man, who is not more than mortal, hath great reason to be upon his guard against such as may be infused: and whether it be owing to a persuasion, that unrighteous ends cannot be compassed without the credit of a multitude, or to a love of mischief, or to any other base principle; it is a well-known and a lamentable fact, that the enemies of truth and virtue spare no pains to propagate their own manners, and

reduce all things, so far as their sphere extends, to their own level.

Of this species of depravity so many instances must necessarily occur to a person in any public situation, and especially at your stage of life, that I need not trouble myself with searching for examples. When a young man, who hath been brought up to modesty and sobriety, is committed to the fellowship of persons of his own years, some of whom have been unhappily left to the ways of nature; what pains are taken to make him a proselyte to impudence and debauchery; and what zeal, yea what violence is used (by his *friends*) to draw him into the practice of immoderate drinking! But who ever saw the like zeal and violence applied by sober men for the recovery of a sot or a debauchee? though his present success in this world, and his hope in the next, have depended upon his reformation?

For the spreading of *falshood*, as great activity is used, if not much greater, than for the introducing of immorality; and for this plain reason, because if a man's *principles* are corrupted and his *mind intoxicated*, the same work is done in a more effectual manner. He who sticks a few thorns into the earth, brings but a temporary curse upon it; but he that inserts the root of a bramble into the soil will have a succession of thorns, to which Time will always be adding some new degrees of stubbornness and vigour.

If there were to be all this zeal and activity on one side, and on the other nothing but supineness and indifference, the cause of virtue must soon be lost. How much my endeavours may contribute to the support of it, I must leave you to judge. My attempt is certainly innocent; and I hope it is laudable. A good man will easily believe that others, as

well as himself, may act upon motives of piety and charity: and a bad man, unless he is also a weak one, will never be brought to think the better of any truth by such professions as I could here make in my own behalf: therefore I waste no words upon recommendatories and apologetics, but proceed directly to the business of this address; in which I shall *first* premise some general observations on the *power* and *danger* of *Error*. Then I shall proceed to give you a brief *history of the errors and delusions of earlier times*. After which, I shall point out to you the particular *modes of deceit* with which we are most liable to be infected in the *present age*. In the next place, I shall endeavour to expose some of the principal *artifices* employed by designing men for *bringing their errors into repute*. And lastly, I shall lay down a few short rules for the *preservation of that truth* which hath been committed to our trust.

I. God, who hath given the lights of heaven to the natural world, hath communicated the light of revelation as his best gift to the intellectual. But we live in perpetual danger of losing this inestimable blessing, because the degeneracy and corruption of the human mind hath in all ages been opposing the darkness of error to the salutary beams of divine truth; as the earth we inhabit is always sending up mists and vapours, to cover the heaven with clouds, and deprive itself of the sun's light.

The design of God in revealing his will, is to recall us from the ways of darkness, and restore our nature to that purity and felicity from whence it is departed. This purpose he brings to pass, first by rectifying the understanding; or, as the Scripture speaks *renewing* it *in knowledge* *. The will of man

* Col. iii. 10.

chuses for itself according to the motives and views presented to it by the understanding; and the actions arise immediately from the will; whence it follows, that the understanding rightly informed will direct the active faculties into their proper channel. But if it be misinformed the consequences are too dreadful and too numerous to be fully described: for as a man who hath no good principles hath no reason for being good; so he that is possessed by such as are false, will act irrationally unless he acts wickedly: and it is as much against the order of reason and common sense to expect a good life from such a person, as it is contrary to the order of nature to *gather grapes of thorns, or figs of thistles.* The danger we are under of contracting false principles will appear from the three following considerations:

1. In the contest betwixt truth and error, we are engaged against powers far superior to our own. Sometimes indeed the Scripture supposes our danger to arise from the practices of *men* * upon us; but we are assured on other occasions they are no more than *ministers* and instruments †. All the workings of error and deceit which infest the Christian church, and obscure the light of saving knowledge, are contrived and propagated by that invisible spirit, who is therefore emphatically styled the *father* ‡ of lies; as all the clouds of smoke and showers of ashes sent into the air from the mouth of a volcano, proceed from fuel kindled underneath the earth, and burning out of human sight. Deceitful men are the more to be dreaded for being thus assisted. Activity and resolution may extinguish a common fire; but all the efforts of man will be insufficient to quench a burning

* Matth. xxiv. 4. † 2 Cor. xi. 14. 1 Kings xxii. 22. 1 Tim. iv. i. Eph. ii. 2. ‡ John viii. 44.

mountain; which must have its course till God shall be pleased to swallow up all lesser fires in the general conflagration of the last day.

2. To this it may be added, that the mind of man receives with difficulty that truth which is the seed of virtue; but is by nature susceptible of the principles of evil which are rarely offered to the ignorant without being received. He that soweth profitable grain must wait upon it with all the arts of husbandry; but bad principles and ill weeds require no cultivation; insomuch that he who does least is like to have the most. When the *enemy*, in the parable, had sowed his *tares* amongst the wheat, it is added that he *went his way;* they required none of his attendance, the human heart being a soil too well disposed by nature to bring that evil to maturity which is once cast into it.

3. We may consider, thirdly, that if any caution was given by Christ to his apostles in their days, we are bound to regard it in a more particular manner in these times; concerning which we have been forewarned, that there should come *scoffers walking after their own lusts*, and *resisting the truth* *; overpowering reason with noise and nonsense, and turning the highest mysteries of religion into a jest—that *of our own-selves* men should arise *speaking perverse things to draw away disciples after them*—and that the *deceivableness of unrighteousness* under the cloke of wisdom and godliness, or darkness transformed into the image of light, should so far prevail, as to *deceive if it were possible the very elect* †. These expressions, with others to the same effect, are as alarming as words can make them; and as they teach us to expect, that error

* 2 Pet. iii. 3. 2 Tim. iii. 8. † Matth. xxiv. 24.

and imposture will be more importunate than ever as the world draws towards a conclusion, we shall be inexcusable if they do not also put us upon our guard against it.

II. Many false opinions, which carry the appearance of novelty, being nothing more than old battered vessels brought out of the dock, where they had rested in peace for some centuries, and equipped with new tackle and rigging; it may be of use to give you, in the second place, some brief *history* of the *errors and delusions of past times;* in which I have likewise a farther view of exciting you to the study of ancient history, particularly that of the church, as it stands connected with the history of the four great monarchies of the world *.

Ever since the fall of man, God hath been separating and supporting a society upon earth, furnished with such institutions, doctrines, and precepts, as should lead the members of it from death unto life. This society the enemy of mankind hath always been endeavouring to corrupt, by seducing its members either from the faith or the morality of the divine law. His main engine in the early ages was idolatry, or the worship of false gods, whose moral characters were so many examples of all practical violence and impurity, which were consequently introduced by their votaries as necessary and even laudable branches of religious duty. *Pompey* is reported to have taken advantage of this convenient relation between practical debauchery and the worship of the heathen deities, when he converted his famous theatre into a temple, and dedicated it to *Venus*. He was apprehensive that the censors

* *Rollin's* Ancient History is an excellent work: and Dr. *Newton* (the present Bishop of *Bristol*) his Discourses on *Prophecy*, particularly the first volume, deserve great attention.

would take cognizance of the corruption propagated amongst the people by the disorders of that place; and therefore took care to put it upon such a respectable footing, that sobriety should be taken for indevotion, and reformation for sacrilege: or, as *Tertullian* hath expressed himself,—*Ita damnatum opus templi titulo prætexuit, et disciplinam superstitione delusit**.

With this double device of idolatry and immorality *Satan* made his attempts upon the church of *Israel*. Sometimes he led them first to the speculations of heathenism, and thence by an easy transition to a debauched and ungodly life. At other times, as occasion offered, he presented them with all the allurements of lust, intemperance, or worldly glory, and thence betrayed them into the blasphemy of an idolatrous worship†: for if his purpose was but answered at last, it was always a matter of indifference which end he began at. Great was his success in this way against the *Hebrews* till the Captivity of *Babylon*, the severity and duration of which purged away all the leaven of idolatry from the Jewish nation.

When the Advent of the Messiah was approaching, he set on foot a sort of presumptuous and hypocritical righteousness, grounded on the *opus operatum* of the Mosaic law. This superseded the attainment of internal purity, and rendered the Messiah unnecessary as a *sacrifice* or *ransom* for sinners, the principal character under which he had been described by the law and the prophets. This persuasion had the desired effect: it moved the Scribes and Pharisees to reject their Saviour as a false prophet, and put him to death as a malefactor and blasphemer.

The falling away of the Jews occasioned the calling

* Tertul. De. Spect. c. vi.

† See Numb. xxxi. 15, 16.

of the Gentiles, and the Heathen world was soon filled with *Christians* by the preaching of the first inspired disciples of *Jesus Christ;* a sight which troubled and mortified the adversary, whose will it is, that all *should perish,* and none *should come to repentance.* Therefore he stirred up the secular powers of the earth, then at his own devotion, to persecute the church, and affright the servants of God from their profession by the prospect of poverty, tortures, and bloodshed. After ten dreadful persecutions, arising from the principles of the Heathen philosophy and superstition, the kingdoms of the world became the *kingdoms of our Lord and of his Christ,* by the reception of the Gospel in the Roman empire: at which great and remarkable crisis, Satan being driven from his strongest hold of idolatry, immediately raised up in its place the *Arian* heresy, the birth and progress of which runs exactly parallel with the conversion of the emperor *Constantine.*

By the use of this new-invented engine, the enemy, who had hitherto made his chief attack from without, having now got within the walls of the Christian fortress, first broke the peace of the church; introducing confusion, distraction, and persecution *, together with such a multitude of metaphysical experiments upon the simplicity of the primitive faith, as soon corrupted the Eastern part of the empire, and terminated naturally in the grand imposture of *Mahomet;* whose innumerable followers are all *Antitrinitarians;* and whose chief seat at this day, by the just judgment of God, is upon the very spot that was chosen by the first Christian emperor.

* For a true account of the spirit and practices of the *Arian* heretics, consult Dr. *Cave's* Life of *Athanasius.*

In the Western church, which retained its integrity with respect to the main articles of the faith, the life of religion, after the sixth century, began to be overlaid by superabundance of ceremonies, and the prevalence of monastic superstition. Doctrines not warranted by the Scripture made their entrance by insensible degrees; and as the age of real miracles declined, legendary frauds were set on foot, by which the faith of some men, who either could not or would not make proper distinctions, hath been stretched till it broke asunder in the experiment. To these abuses many grievous impositions were added from worldly policy and the affectation of grandeur *. However, it ought to be remembered, for the honour of this nation, that the old *British* and *Scotish* bishops withstood the encroachments of the Romish see for many centuries: on which account their piety hath been but meanly regarded by some zealous Catholics.

In the middle ages, the liturgy of the blessed Virgin was admitted in form, as a proper prelude to those romantic expeditions, wherein all the military force of *Christendom* was mustered together to wage war with the enemies of their *faith;* against whom, so far as the cause of their *religion* was concerned, God had never allowed them the use of any weapons, but such † as are appropriated to the spiritual warfare.

It is somewhat remarkable, that the drawing of

* When you read the history of the Church of *England* you will observe, that the usurpations of the Roman see continue in a rising state from the *sixth* to the *thirteenth* century; at which time they were become so abominable, that many learned and devout persons, even amongst the Catholics, began to exclaim very freely against the *Vicar of Christ*, as too nearly resembling the person and character of *Antichrist*.

† Isa. ii. 4. Mic. iv. 3.

the temporal sword in the cause of Christianity, should have been so severely rebuked in the person of St. *Peter*, whose pretended successors have so often avowed the legality of defending their church and promoting its interest with fire and sword. On this occasion, the sentence denounced by our Saviour was executed in a strange manner—*They that take the sword, shall perish with the Sword** : for the princes of *Europe* being instigated to the holy war by the *Pope*, persevered in the delusion till two millions of Christians are computed to have perished. And for all this expence of blood and treasure, the church hath little or nothing to shew at this day, but the figures of ancient warriors, and some fragments of rusty armour.

When the darkness of this period happily ended in that revival of arts and learning which brought on the *Reformation*, it was the interest of the adversary to turn the principles and proceedings of that time to his own advantage: and accordingly, under the notion of *Reformation*, a term very respectable in itself, he took occasion to revive all the folly and wickedness that had ever entered into the heart of man. *Christians*, who had carried on confederate wars with *Moors* and *Saracens*, now turned their arms against one another; and the several kingdoms of *Europe* were converted, for conscience sake, into so many theatres of war and desolation.

In the church of *Rome*, those unscriptural doctrines, which had before been only tolerated and encouraged, were now confirmed into articles of faith, not to be rejected but under the penalty of damnation itself: and the infallibility of that authority by which they

* Matt. xxiv. 52.

were established being one of the number, the case became desperate.

Amongst those who called themselves *Protestants*, some there were, who could not be persuaded they were as devout as they ought to be, till they were out of their senses *, and had used their utmost endeavours to turn the world upside down: while others † could not think themselves well reformed, till they had purged their system of all the capital articles of Christianity; and indeed till they could hardly distinguish their own creed from that of *Mahomet*. The *Socinian* being weak in *faith*, labours to make all things *easy* and *rational;* and with this view takes upon him to remove all that *spirituality* from the mysteries of the Gospel, in which their life and efficacy consists. The soul and body of a man are two different things; and it hath always been a perplexing question to explain the nature of their *union*. But if you *kill* the man, there is no farther difficulty: and such is the *Socinian* solution of a mystery.

This period brings us down to the present age; in which we have reason to bless God that we find the church of *England* still preserving in it an apostolical succession of government, together with a plan of unadulterated Christian Doctrine, the nearest of any upon earth to the apostolical and primitive pattern.

Here then we have the stage, on which the devil is employing the choicest of his artifices.

III. It shall be my endeavour, therefore, to shew you thirdly, the particular *modes of deceit* with which we are most liable to be infected at *this time*.

I am far from pretending to have discovered them

* The German *Anabaptists*, and the more modern *Quakers*.

† The *Socinians*.

all: they may very probably resemble their author, whose name is *Legion:* yet I apprehend they will all be found reducible to the four following heads, 1. of *Infidelity;* 2. *Enthusiasm;* 3. *Lukewarmness;* and 4. *Superstition,*

1. For promoting the first of these, *Infidelity,* there are and have been many agents at work, who all agree in the same general mistake of ascribing to natural reason a power which it hath not, and an office with which it was never invested. Man, they tell us, as a creature accountable to his Maker, is under the direction of his own nature, and not under that of a divine light and authority *. But if nature were now in its perfect state, it doth by no means follow that it would be a lawgiver to itself; it being far the most reasonable to believe, that the mind, even of *Adam* himself before his fall, stood as much in need of a divine light to reveal *heavenly* things to it, as the eyes of his body needed the light of the sun, in order to discover *terrestrial* objects. If nature is now imperfect, they can be none of its friends who would impose upon it the fruitless labour of working without

* The heathens have said many things which will rise up in judgment against our modern Deists, who go to greater lengths for the most part than ever the heathens did.

Nec natura potest justò secernerè iniquum,
Dividit ut bona divertis, fugienda petendis.

Hor. lib. i. sat. iii.

Pliny, in the preface to his 7th book, speaking of human nature, hath these and other remarkable words:——flens animal—a suppliciis vitam auspicatur, unam tantùm ob culpam quia *natum est.* Heu dementiam ab iis initiis existimantium ad superbiam se genitos!—Cætera sentire naturam suam, alia pernicitatem usurpare, alia præpetes volatus, alia vires, alia nare: *hominem scire nihil sine doctrinâ,* non fari, non ingredi, non vesci breviterque *non aliud natura sponte quam flere*——

light, and with a depraved judgment, in order to forge its own religion.

That human reason cannot furnish itself with truth out of its own stores, will appear best from an undoubted matter of fact; namely, that it is in many cases unable to distinguish that truth which is offered to it; after which it will hardly be expected, at least by any Christian disputant, that reason should be able to *invent*, what of itself it hath not power to *receive*. The history of past ages, and the experience of the present, would supply us with many notable examples to this purpose, but I shall propose to you no more than one.

The doctrine of the *resurrection* gives life and importance to the whole body of religion; without this, all other speculations have small power to affect us, and are but of little value in a world subject to death and dissolution.

In the natural creation a variety of resurrections are exhibited to our senses. The light of every day dies and rises again: the body of man sleeps and wakes, emerging as it were every morning from a temporary death: seeds and roots which lie buried in the earth spring up again, and are quickened out of corruption: in the autumn, the whole verdure of the summer falls dead upon the ground, but returns to its former state at the appearance of the spring. So that if the reasoning faculties of men could have inferred with precision any spiritual truth from an analogy in nature (the only proper ground of *natural* religion), it must have been this of a resurrection; which yet did never make any part of the religion or philosophy of the heathens. This doctrine was at length preached to them by St. *Paul* upon unquestionable authority: but we are told, that *when they*

*heard of the resurrection of the dead they mocked**. It was the best intelligence ever brought into the world: it was published at *Athens*, a seat of learning, by as great an orator as ever spoke: all nature suggests and confirms the truth of it: but philosophers, through wisdom, neither believed nor understood it!

Human reason then, viewing things by its own light, could neither *discover* this doctrine nor *receive* it. The first of these defects demonstrates its *impotence*, the second its *corruption*. Yet it is trusted to, as if it were capable of dictating infallibly upon the highest subjects. It is boasted of as all-sufficient by the whole tribe of *Deists:* and alas! it is sometimes recommended in a strain not much inferior by divines, that is, by some men who speak out of a pulpit: from whence I am well assured it hath given great offence to the Christianly-affected part of the laity: many of whom having laid a much greater stress than either prudence or charity will warrant upon the example of a few, and I hope that but a few clergymen have wandered from the temple in search of better intelligence at the tabernacle.

The office our unbelievers have assigned to reason, is that of knowing and judging of things by inspection or intuition: whence it is plain, they either know not the proper use of reason, or think it their interest to mis-represent it. For *to reason*, is to investigate the truth or falsehood of any proposition, by comparing it with its *evidence;* and this evidence ought to be some fact, of which the outward senses are competent judges. But to consider any proposition abstracted from its evidence, as they consider the doctrines of revelation, is not to *reason*, but to *ima-*

* Acts xvii. 32.

gine and *conjecture:* in which case, appetite, passion, prejudice, and interest, will have the place of evidence; wit, ridicule, and a few splendid expressions, will have the place of argument; and *opinion,* not knowledge, will be the result of all.

Therefore God never appeals to our reason as to an absolute judge of the *propriety* of what is revealed; but applies to it through the senses, with such evidence as cannot be resisted*: after which reason hath nothing more to do with the *contents* of revelation, than to search the scripture, and implore the divine grace that it may be enabled to understand and see the fitness of them. It was wisely and piously observed by the great Lord *Verulam* †, that if we believe only what is agreeable to our own apprehension of things, *we give consent to the* matter *and not to the* author; *which is no more than we should allow to a suspected or discredited witness: but that faith which was accounted to* Abraham *for righteousness, was of such a point as whereat* Sarah *laughed; who therein was an image of natural reason.*

If you are attentive to the distinction between *knowledge* and *opinion,* and also between the *use* of reason and the *abuse* of it, you will be able to see through most of the workings of *infidelity,* and be secured against the delusion of it. You will likewise see the reason, why they who are infidels in respect to the Christian mysteries, are frequently sceptics at large in respect of other things: this being the natural consequence of their method, which is radically absurd, and can lead them regularly to no conclusion whatsoever.

* *The* works *that I do in my Father's name, they bear* witness *of me.* John x. 25.

† Adv. of Learn.

2. But we are now to be upon our guard against another species of deceivers, the *Enthusiasts* of the present age.

Wise men have observed, that extremes naturally produce one another. Reason is now exalted to a super-eminence which it never possessed before in the Christian world. It aspires, like *Lucifer,* to be higher than God himself; and in the attempt frequently falls below the measures of common sense. The enthusiast observing this, determines to make no use of it; but delivers himself up wholly to divine impulses and immediate revelations. He thinks himself so filled with the *power* of religion as to be above the *forms* of it. He is for taking Christ as his Saviour, without submitting to (and generally without understanding) the rules of his gospel as the necessary conditions of his salvation. He values the grace of God, but despises the outward means by which it is administered; and thereby reduces himself to the miserable dilemma of being unable to distinguish between the *spirit of truth* and the *spirit of error.*

The grace of God, by his own appointment, is always conveyed to us through some outward and visible institutions, which serve as pledges to assure us of its *reality,* and as signs or marks to secure us from all *deceit* and *imposition.* Our blessed Saviour, by his own immediate authority, hath given us an outward church, an outward ministry, an outward baptism, an outward communion, an outward revelation; and hath appointed the fruit of good works, visible to all men, as the external witness of our internal adoption. His religion is of a like nature to man for whose benefit it was designed: it consists of a soul and a body, and if these are separated, death is the consequence. The enthusiast however cannot set up for himself till

he has made this separation, and converted his religion as far as possible into an invisible spirit, which having no visible marks whereby it can be known, nor any miracles to warrant its divine origination, must rest upon the word and authority of its publisher, who is at liberty to make what he pleases of it, and will seldom fail to give himself a good character.

The expedients of an *invisible church, absolute election and reprobation, assurance* (or self conceit) *of salvation, indefectibility of grace,* which supersede the use of means, the outward calling, and the fruits of righteousness, have been found very serviceable to all the irregular classes of modern Christians, who have invented this ingenious method of supplying all defects with an high hand; and therefore these notions have been laid down, and are now insisted upon as fundamental and characteristic, by those who call themselves the peculiar *children of God.* Those outward signs which serve for the direction and assurance of peaceable believers, are so many obstacles in the way of every impostor; whence none of this sort ever did or ever will arise, without making light of the church as a mere stone wall, and of all institutions as dead formalities.

But if the divine mercy through these means, carnal and insignificant as they may appear to a self-exalted imagination, is pleased to offer us the powers of grace unto salvation: the sincere Christian will thankfully acknowledge, that God has an undoubted right to save us in his *own way.* He hath been instructed, that a weak rod stretched out by the hand of *Moses,* the minister of God, could divide the waves of the Red Sea, and confound the host of *Egypt:* that the waters of *Jordan,* cheap as they were held by the proud *Syrian* nobleman, could cleanse an other-

wise incurable leprosy: and that even clay and the mire of the ground itself, when applied by the Saviour of the world, could give light to the eyes that were born in darkness.

If any man then offers himself as the minister of God for the saving of our souls, and we can discover that he has this new way of bringing to pass, under the open violation of charity, and in despite to the method God himself hath ordained; our duty is to pray for him that his heart may be humbled, and to take heed to ourselves that he does not seduce us: with which view I shall subjoin that warning given by our master to his disciples, and which belongs properly to this part of the subject—*If they shall say unto you, Behold he is in the* desart, *go not forth: behold he is in the* secret chambers, *believe it not*;* for the way of salvation is no new discovery; it is neither modern nor private; it was invented neither in the *field* nor in the *conventicle;* but was made as obvious and discernible as a flash of lightning, which *cometh out of the east, and shineth even unto the west,* the Gospel having been propagated, and the church established, in one form all over the world.

The enthusiast, supposing himself to have a rule within his own breast, which sets him above all controul, and that every step taken by him must tend to the glory of God because he takes it, is in no disposition to conform himself to any kind of *authority* in other men; and if he is crossed in any of his wild undertakings, instead of shewing that meekness and charity, which no man more loudly pretends to, he is easily provoked to utter his *anathemas,* and imitate all the fulminating language of his infallible brother the pope.

* Matt. xxiv. 26, 27.

I need not inform you, that the university of *Oxford* hath lately been put upon its defence by some persons of this character, who have laboured as hard and much in the same manner too, as Mr. ——, to make themselves *popular*, and their governors *odious*. They take all occasions of comparing themselves, as to their cause, conduct, sufferings, and adversaries, with *Jesus Christ*, and all the primitive lights of the church: and do thereby lead us to consider a contrast, which might have been forgotten unless they had forced us upon the remembrance of it. Patience and subjection, for conscience-sake, are fruits peculiar to the Gospel, and of all others do bring men the nearest to a resemblance of the holy apostles and their converts; of whom it was said by St. *Paul*—*being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat* *:—But is this, or any thing like to it, the practice of our modern apostles? let their own works answer for them; which demonstrate but too plainly that *some* of them at least have more *stomach* than *conscience*. They have rather been *reprehended* than *reviled;* but instead of blessing their censurers, their spirit takes fire, and vents itself in a tempest of rhetoric, exceeding all the bounds of charity, and even decency itself. They have not been *persecuted*, but judged by laws enacted to preserve that order and discipline, without which no society can long subsist: and do they *suffer it?* No: they fly in the face of authority with bitter accusations; and would persuade the public they are cast out only for the faith of Christ, and for that sobriety, zeal, and godliness, which should, and I hope would, have recommended them to all serious Christians. Instead

* 1 Cor. iv. 13.

of being *defamed* by authors who blacken them in the dark, the names of their censors, and the grounds of the proceedings against them, are fairly exposed to the world: while they, on the other part, throw out anonymous libels: posting up their governors as the friends of publicans and sinners, gluttonous, and wine-bibbers; subscribing with their hands, and denying with their hearts, all the fundamental doctrines of the Gospel; their adversaries are Scribes, Pharisees, Philistines, Heathens, *Goliahs* of *Gath*, *Tertullus* the orator, &c. &c. &c. I wish they would consider how exactly they agree in all this with those *raging waves of the sea*, who in the last century overflowed both church and state: as also with our more modern *Confessionalists*, *Monthly Reviewers*, and even *Blasphemers and Reprobates*, for whose opinions, I believe, they have a very just abhorrence: and if they hate their principles, let them avoid their practices, and take care not to be associated with them at last as *children of disobedience*. The learned Dr. *Nowell* hath set their whole cause, and its noisy advocate, in a very disagreeable light, without *railing* at either, and if they are not silenced when every body else is satisfied, in this they only follow the example of their predecessors, and verify that observation of bishop *Bull—bawl they will to eternity.*

Instead of making any farther remarks, which would be both foreign to my design, and also unnecessary in themselves, I shall close this part of my subject by presenting you with the picture of *an Enthusiast*, as it was drawn by a great master of divinity, sentiment, and expression, who while alive was deficient neither in the forms nor the powers of Christianity; and whatever shall become of my letter, I am confident you will think this piece worth preserving.

" The spirit of *Enthusiasm* puts out the eye of *rea-*
" *son,* and destroys the sobriety of religion. It leaves
" a man no principle or rule but that of *imagination*
" and *impulses:* can make him believe that he is in
" the exaltation of *charity,* while he is in the very
" *gall of bitterness,* and delighting himself in the sin
" of *Ham.* He is not afraid to speak evil of digni-
" ties, to revile and bespatter both church and state,
" to expose the nakedness of *father* and *mother;* and
" can persuade himself that all this is out of an high
" sense and zeal to the glory of God! this can *sanc-*
" *tify* schism and rebellion in his eyes; and in short
" he can do no evil, because he thinks every thing
" that he does to be good; for he has an *impulse* for
" it. He imitates nothing of the *Apostles* but their
" *miracles!* turns religion into romance, and will do
" nothing ordinary. He keeps himself in a sphere
" above other mortals; whence he looks down upon
" them with *disdain,* which he calls *pity.* His own
" infirmities, if he sees any in himself, he calls human
" frailties; but all others offend of *malicious wicked-*
" *ness!* he is of all men the most impatient of *con-*
" *tradiction,* or any reflection upon his *reputation;*
" and yet he seeketh not *honour of men;* and thinks
" himself an holy and humble man of heart! he is all
" made up of *contradictions! proud* in his *humility;*
" *meek* in his *rage; charitable* in *railing; zealous* in
" *lying; patient* in his *revenge;* for *unity* in *schism;*
" and loyal in his *rebellion!* he knows nothing *truly;*
" and *himself* least of all! an *hypocrite* to himself;
" he is every thing but what he is! he is *proof*
" against *reason:* there is no method with him but
" *exorcism!* and so it is time to have done with
" him *."

* See a pamphlet intitled *Cassandra,* No. II. p. 39. 4to. An. 1704.

3. Our next danger from the error of *lukewarmness*, which is also known by its other names of *Comprehension* and *Latitudinarianism*.

With those who are neither downright infidels nor enthusiasts, it is too common a fashion to regard the Christian religion, not as the *one thing needful*, but as a sort of expletive in human life, the mysteries and precepts of which may be made subservient to worldly interest and convenience: and some are not ashamed to own it as a principle, that the Gospel is to be softened and accommodated to the times, not the times corrected by the Gospel.

This *Laodicean* indifference was spoken of by our Saviour himself, as a distemper peculiar to the last age of the world, in which the *love of many should wax cold* *. From this and some other expressions, we have reason to expect a relaxation of discipline, and an abatement of that zeal which in better days was wont to accompany the Christian faith; and that we should see instead of it a bare nominal profession, with little resolution and less patience to take up the yoke and bear the cross.

Such is the effect of this spirit upon the laity, as to sink them into a middle state betwixt Christianity and heathenism; disposing them to reconcile the service of *God* with the service of *Mammon*, and to keep up, as well as they can, what by its own nature can never be lasting, a neutrality betwixt *Christ* and *Belial*.

When it seizes upon men of ecclesiatical functions, it renders them indifferent to the due order, government, and discipline of the church; less concerned for the salvation of their people than such

* Matt. xxiv. 12.

men ought and were wont to be: it turns their industry to sloth, their courage to cowardice. And here I would leave it to those who know more of the times, and are better able to judge, whether there is not a general appearance of somewhat too much like a good understanding betwixt the church and the world; a tacit consent not to trouble or molest one another; though all the grounds of enmity still do, and must remain, so long as the world, the flesh, and the devil shall continue to be what they are.

This state, though not altogether hopeless, is yet less hopeful than that of mere heathenism; as a relapse after the cure is always more dangerous than the original disease: whence it is said to the church of *Laodicea* *, *I would thou wert either cold or hot;* to teach us, that the condition of heathens as yet unenlightened, is preferable to that of amphibious Christians, who can live *with* the gospel or *without* it: the former being more likely to be animated and inflamed whenever it shall please God to call them, than the latter to recover the zeal they have lost.

4. The last mode of deceit I proposed to speak of is that of *superstition.*

Enthusiasm boasts itself in the power of the gospel, despising its outward institutions. *Superstition,* on the other hand, neglects the power and spirit of religion, ascribing a miraculous virtue to *outward forms.*

When this error is mentioned, we think it exemplified only in the characters of Heathens, Jews, and

* The learned Dr. *More* was of opinion, and has an express treatise upon the subject, that the seven churches addressed by St. *John,* are prophetic of *seven states,* of the Christian church, in the order of time to the consummation. If this were so, then *Laodicea,* which is last in order (and likewise in sense, the name being derived from Λαυ δικη, *judicium populi,*) was intended to describe to us the temper of the last state, with which it so well agrees.

Papists; whose custom it hath been to place a vain confidence in the ceremonial part of devotion: and we look upon it as a delusion of which Protestants are in little danger; amongst whom, there are too many, God knoweth, who have nothing left of religion but the outward form and appearance. They come to church with a solemn countenance, and send their children thither to be baptised, and think it necessary to appear at the Lord's table; and so far as Christianity is a form, are willing enough to be saved by it: while it appears too plainly, that no doctrine of their religion has any share in their *affections*, because it seldom or never makes any part of their *conversation*. When they hear or speak of worldly things, we may perceive they are in earnest; but if they submit to hear of heavenly things once a week within the walls of the church, nothing farther is to be expected from them. And this empty shell of religion, they think, is as much as any prudent person ought to pretend to, unless he will run the hazard of being reputed a *Methodist*, by those, who do not know, or at least have not considered, whether there is any difference between a bigoted *Calvinist* and a *primitive Christian*.

The true state of the case is this. He that would be saved from the *penalties* of sin in the world to come, must first be saved from the *dominion* of it in this world. God hath therefore demanded of us the service of the *heart;* and all the external forms of religion are designed as a body, of which, faith, devotion, and love to God and man, are the soul and spirit. *He is a Jew*, said the Apostle, *who is one inwardly;* and we may affirm him to be a Christian, who with the spirit as well as with the body, serves that God who is the Father of both.

I say then it is the *heart* God hath required of us: but a worldly man will be trying whether he cannot part with something else as an equivalent. He will offer such a service as consists with an unprofitable life of carelessness and pleasure; and at his death, perhaps, will give to some hospital, or other fashionable charity, a part of that wealth which cannot be carried away with him; and if God will vouchsafe to turn the *Christian life* into a traffic, and accept of such sordid commutations, then he has some reason to think he shall be saved; and what *Christ* hath represented to us as the most difficult thing in the world, will be found the easiest of all, namely, for *a rich man to enter into the kingdom of God.*

This outside of religion is cheap and easy; it has nothing of the cross, the yoke, or the burden in it: and what is very grievously to be lamented, Christians of this class find a most convenient subterfuge in the reproach that is cast upon *Methodism,* and in that *abuse of words,* in which the *Rhetoric of the Devil* doth chiefly consist. They never could have invented so plausible a defence as the father of sophistry has now put into their mouths: prayer, and religious conversation, and a detachment from worldly vanity, are (to the best of their knowledge) the characteristics of *Methodism;* and as all approaches to enthusiasm are to be carefully avoided, their lifeless profession is thought to be as much as can be followed with safety and reputation.

As it would be too shocking to affirm in so many words that God will accept the shadow of devotion instead of the substance; this of *Superstition* is an error which no man dares to publish otherwise than by his example. But so numerous are the examples of those who act and converse as if their whole reli-

gion were reduced to this one doctrine, that young people, through the gaiety natural to their stage of life, are in great danger of being carried away with the current; or of turning aside into the bye-paths of enthusiasm in order to avoid it.

While I am endeavouring to give you warning against falsehood and delusion, God forbid that I should wilfully be the author of any falsehood myself. I have therefore, my dear friend, been as faithful and impartial as I possibly could in representing to you those four modes of deceit, *Infidelity, Enthusiasm, Lukewarmness,* and *Superstition,* which prevail amongst us in the present age. Every private Christian, and especially the young student, to whose inspection all the distempered productions of the time are presenting themselves daily from the press, is now under the circumstances of a vessel upon the sea, attacked by all the four winds at once; and great will be his deliverance if he weathers out the danger and gets safe to land. That you may be somewhat the better provided, I shall

IV. Expose some of the *artifices* employed by deceitful men to draw away the ignorant and unwary.

Error maintaining itself by its own native strength would never be able to hold out against truth, which is durable as a rock, and sharper than any two-edged sword. It therefore supplies what is wanting by *importunity* and *cunning*. The *children of this world* are said to be *wiser in their generation than the children of light:* and experience shews it to be equally true, that the factors for falsehood are for the most part much better *managers* than the friends of truth; of which I shall propose a few examples in the order they occur to me.

1. A great shew of *zeal* and *earnestness* is a method mistaken people have found out of seducing others into a good opinion of their own ways. No man is qualified to do either good or harm, unless he appears to be strongly moved with his own persuasion *. If a man is right, it is the interest of Satan to lay him asleep with a false security: if he is wrong, then he is stirred up to the exercise of all that vigilance in an evil cause, which is due only to God and goodness.

In that famous contest wherein the true God was made known by the sign of fire from heaven, we see the votaries of *Baal* calling out upon him from morning till evening, and shedding their very blood in honour of their deity; while the children of the true God were coldly *halting between two opinions* †. The Israelites were justly upbraided with this zeal of idolaters, and with their own inconstancy—*hath a nation changed* their Gods, *which yet are* no Gods? *but my people have changed* their glory *for that which doth not profit* ‡. *Heathens, Jews,* and *Mahometans,* will even astonish us with their patience and perseverance; while the sloth and indifference of *Christians* most miserably undervalue their profession in the judgment of unbelievers. How common is it for them to think it unnecessary to seek the means of life and immortality by attending the public worship of God, if the most trifling worldly business can be pleaded against it, or if the weather is but indifferent, or the church at some distance: while the *Turk* will undertake a journey of more than two thousand miles over burning sands and uninhabitable desarts, to visit

* Ut ridentibus arrident: ita flentibus adsunt
Humani vultus: si vis me flere; dolendum est
Primum ipsi tibi———— HOR.

† 1 Kings xviii. 1. ‡ Jer. ii. 11.

the rotten remains of a false prophet! It is so in all other cases of the kind: and as the multitude are influenced by what they hear and see in their betters, this pompous shew of respect and veneration recommends a beggarly cause, which hath nothing in it to command our reverence, but that reverence, which some men, either through wickedness or mistake, have already conferred upon it.

Where the *Mahometans* and *Christians* are intermixed, a Turk never meets a Christian in the street without repeating his confession of faith—*God is one, and* Mahomet *is his prophet.* But if a Christian meets a Turk in the streets of *London*, he stares at his figure, and puts on an inhospitable grin at the novelty of his appearance. As to his *faith* he is not given to speak of it; and if he has any to think of, he is in a better condition than many of his neighbours. In the civil and military processions of the Mussulmen, it is customary for a man, riding on a camel, richly ornamented, to read the *Koran* in state as they pass along the streets. But how strange would it appear to us, if the troops as they march to a review in *Hyde Park*, were attended by the chaplain of the regiment on horseback, repeating the hundred and forty-fourth psalm—*Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight, &c.* yet surely this would be no very unnatural sight, if our truth were but half so hotly pursued as their error.

This is a fruitful topic, and might be carried to a great length: but a farther knowledge of mankind, with proper reading and observation, will supply you with many examples of different kinds; from which it will appear, that in critical affairs, men who are well disposed are so apt to be asleep, while the cunning and mischievous are awake, and setting all their

engines to work; that if you pronounce any design to be either wicked or worthless, from the noise it makes in the world, and the glittering appellations with which it is ornamented, you will not often be disappointed.

2. As zeal serves to set off what is evil; so the fashion of the world and the force of example are of special use to prevent the reception of any good. When our Saviour approved himself to the common people by his discourses and miracles, his enemies endeavoured to counterwork them all with that ensnaring question—*Have any of the rulers or of the Pharisees believed on him**? there being many amongst the vulgar (great and small) who understand no argument but this of fashion and example; error is always solicitous to procure an establishment in men's opinions: for if this point is once gained, it will be an age at least before any appeal from popular prejudices can come to an hearing. The Gospel, therefore, directs its followers to proceed upon more rational ground than that of common report; warning us never to be influenced by the voice of a multitude: and it stigmatizes that childish humour of inconstancy which accommodates itself to every new fashion, as a *turning about with every wind of doctrine* †, like a weathercock, which considers not whether the wind brings with it health or pestilence, but always yields to the blast that is strongest.

They who know how to take advantage of the weakness of mankind in this respect, *extol* what they are unable to prove, and *explode* what they cannot confute. If any disagreeable truth stands in their way, they assure the ignorant it is now an *ex-*

* John vii. 48. † Eph. iv. 14.

ploded doctrine; a device which saves them the trouble of inventing arguments; and hath generally more effect upon the vanity of some minds and the timidity of others, than all the reasoning in the world. But let us ask them what true principles, civil, sacred, or moral, have not been exploded in some places and by some sort of people? with men of enlarged ideas, who, by travelling abroad, and making observations on the worst part of the human species, have turned folly into a science, *Chastity* is an *exploded virtue*, and *Marriage* an *exploded institution;* even as industry, sobriety, and the fear of damnation itself, are all of them exploded notions with the whole fraternity of thieves, gamblers, house-breakers, and highway-men.

3. As a sequel to the foregoing, it is pretended that religion and orthodoxy have nothing to uphold them, but the *authority* of some *men* working upon the *credulity* of others: that the private opinion of *Athanasius* is the foundation of the Trinity; the national establishment the only unanswerable proof of Christianity: that all laws for the support of religion are persecution: all articles of faith, fetters upon the understanding: that all the refinements of learning and genius are on one side; bigotry, superstition, and ignorance on the other. In a word, that all the worst men are with the church, and all the best are against it. If from some works of figure, written against the church, all this stuff were to be extracted, the remainder might be comprehended in a nutshell.

Such reflections as these, however, serve to inflame the indignation of reprobates, and persuade those who are ready enough to *believe in all unbelief*, that Christians have but little advantage from evidence and argument: and thus they become the proselytes of every error in faith and practice.

4. When writers have any notions to recommend which may have dangerous influences upon the state of religion or the civil government, it is a great point of art to chuse a proper vehicle. *History* is an acceptable thing; and as it is the humour of these times to regard words more than things, and to read rather for pleasure than improvement, any history put into tolerable English is greedily attended to. Ingenuous and unsuspecting readers understand an history as a detail of facts collected together to satisfy their curiosity: but perhaps the undertaker himself had no other view, than to put such a face upon the transactions of past times, with the helps of aggravation, extenuation, suppression, and a variety of colouring, as should give some countenance to his own favourite principles of *Anarchy* and *Atheism.*

When a juggler is about to steal something out of your pocket, or convey a rotten egg into it, he looks hard in your face and tells you a long story; that the fraud, while you are under a state of amusement, may pass without observation. One of the greatest masters in this way is *Voltaire,* a man whose genius hath fluttered over the surface of all subjects. He can seldom proceed far without throwing in some ancient or modern narrative; in the course of which there are so many transpositions, reflections, and false associations, that the reader finds himself upon enchanted ground, and to his great amazement sees truth, reason, and religion, all vanishing under the mist of words.

5. Biography, or the writing of lives, affords another excellent opportunity of the same kind: for in such compositions, some great man, rendered famous to posterity by his parts, his learning, or his piety, may very conveniently be exhibited as the patron or

example of some great error, either truly or falsely ascribed to him: and this being wrought up with other things that are praise worthy, loses its natural deformity, and so comes by an orderly gradation to be excused, admitted, applauded. Thus do mankind cheat one another as they cheat vermin; not by offering poison in its natural form, but by mixing it up with proper ingredients to disguise and recommend it.

V. I promised in the last place to lay down some brief *rules* for the preservation of that sacred truth, which God hath committed to our trust. And here I am too sensible of my own insufficiency to think myself possessed of so valuable a secret as the art of being secure at all times against the attempts of evil men and evil spirits. What I here propose is to lay down a few plain directions, which, with the blessing of God upon the use and application of them, will contribute much to your own safety, and that of the people committed to your charge.

1. And first, it will be necessary at all times to remember that the *fulfilling of the ministry* we have received, is the mark we are to aim at; without considering whether love or hatred, honour or dishonour, evil report or good report, will be the consequence of it in this world. With wicked men, all is wrong that does not flatter their pride, and fall in with their prejudices or interests. In this respect, they are all like that worthless king of *Israel*, who thus expressed his disapprobation of *Micaiah's* integrity—*I hate him, for he doth not prophesy good concerning me, but evil**. The blessed Apostle St. *Paul*, after much experience of his office, laid it down as a certain rule, that *if he pleased men*, that is, if he made a point of it to please men,

* 1 Kings xxii. 8.

he *should not be the servant of Christ* *. He therefore frequently made men very angry without intending it: and the same ought to be verified in us his followers, who cannot expect to make ourselves acceptable to the multitude by bearing our testimony against their errors.

If you should guard your hearers against the assaults of spiritual pride, by setting before them the ferocity of pretended inspiration, and pointing out the terrible footsteps which *enthusiasm* hath every where left behind it; then you will be in danger of offending the *Methodists;* who will pronounce you (in their phrases) to be a *formalist,* an *half righteous* and *nominal Christian.*

If you should expose the *deistical* religion of nature, and shew it to be groundless in itself, and subversive of the first principles of Christianity: the high-flying reasoner, *a priori* will conceive a mean opinion of your taste and talents; and perhaps stigmatize you as an enemy to human learning, because you have no great opinion of that species of metaphysical learning, which (as an excellent writer expresses it) will enable a man, *after a course of several years hard study, to tell you within a trifle how many* degrees *of the* non-entity *of* nothing *must be* annihilated, *before it comes to be* something †.

If you insist on the absolute necessity of personal holiness, purity of life, and abstraction from fashionable folly; the polite sinner will refer you to the class of *Methodists:* but then you are to observe for your comfort, that the word *Methodist,* in the mouths of some men, means every thing but an *Atheist.*

* Gal. i. 10.

† See Dr. *Horne,* the president of Magdalen College, Oxford, his *Apology,* &c. p. 17.

And lastly if you declare with the scripture, that God *is not the author of confusion but of peace* *, arguing freely against the wickedness of *heresy* and *schism;* the treachery and cowardice of *affected charity;* the corruption, pride, vengeance, and disorder of *spurious liberty* †; as every minister of the church of *England* is bound to do by his profession; then it may be insinuated, that you are not so well affected as you should be to the civil government: though it is most reasonable to believe, that the man who speaks and acts as if he thought himself in subjection to the law of God, will also make it a point of conscience to be obedient to the government under which he is born; and that if he is true to his *subscriptions* he will not be false to his *oaths*.

Some of these censures must inevitably fall upon you, if you speak as truth and your duty will require you to do: but *fret not thyself because of the ungodly, neither be thou envious against the evil doers;* their words are but wind, and their time is but short; and if an heathen could boast, that there is no greater praise than that hatred which is the reward of virtue ‡, the minister of *Christ* will be false to himself as well as to his office, if he is overawed by the judgment of a world, which never yet knew its own mind for half an age together. Read the character of *Milton's Abdiel* §; or if you have read it, consider it again: it will make you in love with that honest fortitude, so acceptable to God and to all wise and good men, and so beneficial in the end to yourself; when you shall hear it declared in words like those adopted by the poet,

* 1 Cor. xiv. 33. † See 2 Pet. ii. 29.

‡ Malis displicere laudari est. SEN.

§ Par. Lost, B. v. 805.

Servant of God, well done ; well hast thou fought
The better fight who single hast maintained
Against revolted multitudes the cause
Of truth.—

2. A second rule is, to regard the religion of the *apostolical* and *primitive church,* as the *pattern* by which your life and your doctrine ought to be regulated.

Works of human invention have faint and obscure beginnings, and are thence forward progressive towards perfection : but the religion of God, like the first man he created upon the earth, came perfect from his hands, in the fulness of age and strength : and hath ever since been in some respect or other upon the decline. It was the felicity of the Apostles to have the example of their great Master fresh in their remembrance; it was the advantage of the first age to be instructed immediately by the Apostles ; and the greatest advantage we can have now, is to learn what face the Gospel wore at that time, when the first churches, like so many *virgins,* were *presented without spot unto Christ.*

Every age hath had that common failing of imagining itself to be wiser than all that went before it ; and the wisdom of the present is frequently boasted of by very ignorant people. *Experience* indeed ought to give the last age the advantage of all that went before it : I say, it *ought ;* but so far as the age wants either grace or understanding, it will fail to apply that experience to any good purpose. The transactions of past times have displayed in a fearful manner the folly and misery of some gross errors ; which instead of being followed at this day, would have been banished from the earth long ago, if experience without grace were sufficient to make men wiser. Then would the last age of the world be the best, which

is like to be the worst. But, omitting all these considerations, let us allow to human literature all that can be desired; yet to think of improving the Christianity of the primitive church, is to suppose that its doctrines, like the idols of paganism, were *graven by art and man's device;* and they, I fear, who are so zealous in behalf of pretended improvements and reformations, would willingly mend the Christian faith by putting something else in its place: like dishonest painters, who being trusted with a valuable picture to clean and repair it, bring home again some vile copy of their own instead of it.

3. A third and last rule, is to secure the people from error by removing their *ignorance.*

A traveller who is in doubt about the way will naturally follow the most beaten track; and perhaps not be sensible of his error till it is too late to correct it. Every ignorant man is such a traveller as this, who knowing nothing for himself must take the judgment of the multitude, and will want nothing to lead him headlong into perdition, but the advice and example of bad compaay, which is every where to be met with.

So dreadful are the effects of *evil communication,* that prudence will direct you, if possible, to anticipate *the counsel of the ungodly,* and be particularly attentive to the preservation of such minds as are not yet infected with corruption. Other reasons may be added to shew that your instructions are never like to succeed so happily, as when they are bestowed upon children and the younger sort of people. When the soil is soft in the spring of life, the labour of the evangelical, like that of the natural husbandman, is easy and pleasant: but when it is grown hard and frozen up in the winter of age, no har-

row will be sharp enough to break it in pieces. But above all things remember, that the only way to remove the ignorance, either of young or old, is to instruct them publicly and privately in the principles of the Gospel *. When wickedness is epidemical and in a manner triumphant, philosophical essays and empty lessons of morality without faith, will be of small force as preservatives against the contagion of vice and the machinations of the Devil. But the Gospel if delivered in its native truth and purity, will appear to be what it hath always been, the *power of God unto salvation;* and if the people hear it in the church, they will have no plausible pretence for wandering in search of it to other places.

Be not tempted then by any of the silly refinements of infidelity, to think *that* a condescension unworthy of a *scholar* which even in this world will never lessen your reputation with those whose good opinion ought to be valued, and will hereafter be accounted your greatest glory and honour, that you were *not ashamed of the Gospel of Christ.* There is a day approaching, Sir, when it will be enquired not how we were thought of, or how we were spoken of, by the proud *Arian* or the heathenizing *moralist;* but whether we have added to the number of the righ-

* "People are not to be *harangued*, but *catechised* into *princi-*
" *ples;* and this is not the proper work of the pulpit, any more than
" *threshing* can pass for *sowing*—It is want of catechising which has
" been the true cause af those numerous sects, schisms, and wild
" opinions, which have so disturbed the peace, and bid fair to de-
" stroy the religion of the nation. For the consciences of men have
" been filled with wind and noise—So that amongst the most sera-
" phical *illuminati* and the highest *puritan perfectionists*, you shall
" find people, of fifty, threescore, and fourscore years old, not able
" to give that account of their faith, which you might have had here-
" tofore of a boy of nine or ten." *South's* Sermons, vol. v. p. 34.

teous, and sought after that praise which cometh only from God.

4. Having now said as much upon this subject as I can expect you will attend to, and perhaps more than is necessary, I shall lay aside my pen for the present, with the expectation of employing it again in your service; for if this letter, in which I have a view only to your *principles*, should meet with your approbation, I may propose something at another opportunity for the advancement of your *studies*. In the mean time, I hope you will accept of what I have already offered, as a small pledge of that very sincere friendship and affection, with which I shall always remain,

Dear Sir,

Your obliged

And very obedient Servant.

A

SHORT WAY TO TRUTH:

OR

THE CHRISTIAN DOCTRINE

OF A

TRINITY IN UNITY,

ILLUSTRATED AND CONFIRMED

FROM

AN ANALOGY IN THE NATURAL CREATION.

In contemplation of created things,
By steps we may ascend to God.
Milt. B. v. l. 511.

TO

THE RIGHT REVEREND

SAMUEL, LORD BISHOP OF ST. DAVID'S,

AS PROFOUNDLY SKILLED

IN EVERY BRANCH OF HUMAN LEARNING,

AS HE IS WELL AFFECTED

TO EVERY DOCTRINE OF THE CHRISTIAN FAITH,

THE FOLLOWING SPECULATIONS

ARE HUMBLY OFFERED AND INSCRIBED,

BY HIS LORDSHIP'S

MOST DEVOTED

AND OBLIGED

HUMBLE SERVANT,

LONDON, DEC. 8,
1792.

THE AUTHOR.

PREFACE.

THE following Papers owed their Birth to an accident. The Author being at Church on TRINITY SUNDAY, 1792, heard a very able Divine of the Church of England, who is a celebrated Preacher, refer his Audience to the Natural Creation, for an Idea of the Doctrine of the Day: and he was thence led into a Train of Meditation which brought forth the first Paper, and so on to the fourth generation. They were printed separately, in order as they occurred, with design only to be handed from one Reader to another for experiment; till repeated applications determined the Author to send them about with less trouble to himself and his Friends under a public Advertisement from a Bookseller's shop.

THE

TRINITARIAN ANALOGY.

No. I.

I. MAN consists of a soul and a body: and as his soul is supported by the power of God, so is his body supported by the powers of nature.

II. God having always taught man invisible things, the objects of faith, by some reference to things visible, the objects of sense; he has given us an understanding of his own Divine Nature, by shewing us how to take our ideas of it from those agents or powers which govern the visible world.

III. But the powers of nature, by which all natural life and motion are preserved, are *three*, namely, *Air*, and *Fire*, and *Light*. Experience shews this to all the world. The most ignorant are sensible of it; and the most learned cannot contradict it. These powers are all present whenever a candle is lighted; without *air*, it cannot subsist: it burns as *fire*, and it illuminates as *light*.

IV. These three powers, thus subsisting together in Unity, are applied in the Holy Scripture to the Three Persons of the Divine Nature. We are expressly taught, that *God is a consuming fire:* that Jesus Christ is the *Light of the world*, and the *Sun of Righteousness:* and the Holy Ghost is called the *Spirit*,

after the name of the *Air* or *Wind;* for that is the meaning of the word *Spirit.*

Therefore God is *Fire,* God is *Light,* and God is *Spirit.*

V. The manifestations of God to man (which it is wonderful to consider) have always been under one or other of these signs. On mount Sinai he appeared as a consuming fire. To the Disciples at his transfiguration, and to Paul at his conversion, Jesus Christ appeared in a light which exceeded the brightness of the sun. In the Old Testament he is to be understood by the *glory of the Lord:* and in the New, he is *the brightness of his glory,* and the *express image of his person,* as light is the glory of fire, and conveys the image of it; that is, as the image of the sun is imprinted upon all Nature by its own light. The manifestation of the Holy Ghost on the Day of Pentecost, was under the form of a *rushing mighty wind* coming down from heaven: and when our Lord communicated the Holy Ghost to his Disciples, he did it under the outward sign of *breathing* upon them; to signify, that the Holy Ghost is the breath of the Divine Life; and that as we speak by our own spirit or breath, so if we speak by inspiration from God, the *Spirit* of God *gives* us *utterance.* The word *inspiration* always implies this.

This relation between the powers of Nature and the Persons of the Godhead, so plain in the Scripture, will give a new prospect of the Christian Doctrine; and will shew at the same time, that the boasted Unitarian opinion, of a *single Person* in the Godhead, has nothing in nature to support it; and being unnatural, is, according to the rule of the Socinians, incredible. For they have objected, that the belief of the Christian Trinity is *absurd,* because it is a doctrine

of which we have *no ideas*, and consequently can have *no understanding*.

What they mean by *having no ideas* is not very clear: and I take the objection from an Author, who, by his writings, never had a clear idea of any thing. There is not one *term* used in stating the doctrine of the Trinity, which does not convey a *known idea*. Therefore when it is said that we have no ideas of a Trinity in Unity, it must be meant that we have no natural perception of the truth, perhaps not so much as a capacity of being made to perceive by virtue of any demonstration that can be offered to us, the truth of the proposition that the *three Persons are one God*. But if this be a sufficient reason for disbelieving any doctrine, it will then follow, that our understanding is the measure of all truth; which no man hath yet been bold enough to assert. We should therefore be justified in receiving any doctrine on the *testimony of God*, without being able to shew its truth from any knowledge of our own. But if men will insist, that they must see a *similarity of truth* in what is *known*, before they admit what is *unknown*; then we can meet them upon their own ground. Only let it be understood, that by an *idea* of a *doctrine* we mean an image of its *truth*; and then, of such ideas we have plenty; some of them selected and applied by the word of God from the creation of God: and if due justice were done to their testimony, the whole world would be Trinitarian, and join with Christians upon earth, as Christians shall join with Angels in heaven, in giving *glory to the Father, and to the Son, and to the Holy Ghost, Three Persons and One God.*

The *Trinitarian Analogy* is no new Discovery. The wise and learned have long been in possession of it. It only wanted to be brought out to view, and

properly insisted upon: and this is the proper time, when infidelity insults us for believing *without ideas*.

Abbé Le Pluche observed, many years since, "There "are but *Three* known fluids in Nature, which by their "continual activity are the *principles of all motion;* and "these are *Light, Fire,* and *Air.*" *Le Pluche* called them *three fluids,* but latter experiments in philosophy strongly persuade that they are but *one* in *substance.* The application of these to the Divine Trinity was known to the primitive Christian Church: "Are not "these Three Persons (says *Epiphanius*) properly un- "derstood by every one, as light, fire, and spirit, re- "veal them to us?" There is no occasion to believe that this Analogy originated with *Epiphanius*, or any other single person, when it is so clearly found in the Scriptures.

Ουκ εν τρια ταυτα οντα—εκαστῳ αξιως νοημενα, καθως εαυτα αποκαλυπτει Φως, Πυρ, Πνευμα. Edit. Colon. Vol. I. p. 891.

No. II.

That the three principles of motion, which govern the natural world, are *Fire, Light,* and *Air,* is so self-evident in general, that we need say little to prove what the senses will confirm to all mankind.

But perhaps it may not be so evident, that these three agents support the life of man, whom the wise have long considered as a lesser world; yet every person, who applies his mind to consider the case, will soon see it to be true.

In the body of man, there is a threefold life to be supported: first, in the heart and blood vessels: secondly, in the organs of respiration: and lastly, in the nerves, the instruments of sensation. Each of

these, taken separately, forms a sort of tree, and has the appearance of it, when represented in the tables of anatomists. There is one large tree (if not rather two) of the arteries and veins: another of the nerves, equally extended with the former: and a third formed by the *trachea*, or wind-pipe, with its branches in the lobes of the lungs.

On these three capacities or departments of the animal œconomy, the three moving principles of Nature are constantly acting for the support of life. The heat of fire preserves the fluidity of the blood in the veins and arteries, and is necessary to the circulation of it. The nerves, the channels of sensation, are acted upon by the light; and for this purpose are found to be pellucid lengthwise; which is most manifest in the optic nerve. The organs of respiration are acted upon by the air, which gives us breath, and without which, the system of life cannot long subsist.

Thus it appears, that life is preserved in the three several departments of the animal œconomy by the three elementary principles which govern the world. The heart is the proper residence of fire; not of *burning* but of *vivifying* fire. The head is the seat of light, which acts most sensibly in the organs of sight; but is diffused from the brain to all parts of the body. In the lungs is the proper residence of air; the inspiration and respiration of which, assist in the circulation of the blood: and if the heart be considered as a cistern or reservoir, the lungs may be considered as a pump continually working upon it.

The three powers of Nature are no where more conspicuous and wonderful than in their operations within the body of man: and what is still farther to our purpose, they act together in unity; all conspiring to the same end, and keeping up one and the same life.

Neither of these can produce their effect without the other two. What can air do in the lungs, when the blood is no longer fluid with heat? And what will these two avail, unless there be sensation in the nerves; that is, unless light gives information to the body, as information gives light to the mind.

As truth grows out of truth, much might be said on the three powers of man in the three seats of life; of his affections in the *heart;* his understanding in the *head;* and his *speech* in the lungs; which three faculties constitute the man, considered as an intellectual being: and these three act in unity in all that is rightly done by him. When his *understanding* speaks without his *affections,* his *head* without his *heart,* he is a deceiver; a false friend, and a dangerous enemy. When the *affection* speaks without the *understanding,* the *heart* without the *head,* man becomes an enthusiast or a fool. But when the *speech* and the *understanding,* and the *affections* all go together, as they should do, then is man that being which God intended him to be; and to assist herein, the Divine *Spirit* gives him the grace of speech; while the divine word is a *light* to his understanding, and a *fire* to his affections.

The use of all is this: that as the life of man is a trinity in unity, and the powers that act upon it are a trinity in unity, the same which governs the world at large; the Socinians, being in their natural capacity, formed and animated as Christians are, carry about with them daily, a confutation of their own unbelief; and if they knew themselves, they would know God better.

If the Unitarian should be an electrician, we may refer him to that science for another display of our three principles: it being commonly known, that these are universally the agents in all effects of elec-

tricity. By an electric spark, a taper will be lighted, by the blast from an electrified point, it will be blown out. What we take up in a drinking glass from the ocean, is not more truly the matter of water, than what we take from a thunder cloud in the heavens, is the matter of fire; and we prove the same fluid to be light, because, when viewed through a glass prism, it is refracted into the colours of the solar spectrum. Therefore the same principles act in electricity as in the body of man; and the same in the body of man, as in the body of the world; and every where they are a *Trinity in Unity*.

Christian reader, go not to men or to books, to know whether these things are so; but consult thine own senses, and judge for thyself what is right.

No. III.

THE TRINITARIAN ANALOGY, if farther pursued, will shew us the original, and give us the interpretation, of the most ancient and universal idolatry of the heathen world.

With us, this Analogy consists of two parts, the natural and the divine: the powers of the visible world being the natural part, the invisible persons of the Divine Nature the counterpart; and the Scripture hath given us a right understanding of both. But when the world, by following their own wisdom, departed from the true God, they left the substance, and kept the shadow; they worshipped the creature instead of the Creator: but still they were right thus far, in that they retained, as the objects of their worship, those very elements of the natural creation, which had been appropriated to give them ideas of

the Creator. In this capacity, as substitutes, they were the *truth of God;* but, when deified in themselves, and taken as principals, they were *changed into a lie.* Fire, Light, and Air, the scriptural emblems, were universally adored throughout the heathen world. *Moloch* in *Syria, Apis* in *Egypt, Vulcan* in *Greece* and *Italy,* were names given to the element of *Fire. Light* was worshipped under the names of *Apollo, Mithras,* &c. and the famous *Heliopolis* in Egypt was a city with a temple consecrated to the sun. No Latin scholar need be told that *Jupiter* was the Air; the poets even using the proper name of *Jupiter* as an appellative term to signify the air, and all the *epithets* given to him are applicable to the same element.

Hence we have the true intention of all that part of their idolatry which includes the worship of animals: they having universally taken for this purpose such animals, whose forms and qualities were emblematic of the elementary powers. They used the eagle and his kinds to denote the power of the air, and therefore made him an attendant upon Jupiter. In like manner they took the figure of an ox or bull to represent the power of fire: the idol *Apis* of Egypt was a bull; and the golden calf of the Hebrews was too nearly related to it. *Moloch* the God of fire in *Syria* was figured with a bull's head. The power of the solar light was signified by a lion; of which there is abundant evidence from the antiquities of Egypt and Persia: and hence it happened that these animals were preferred to a place in the zodiac; of which the antiquity is too remote to be traced. These three animals, the lion, the bull, and the eagle, having been used by the heathens as symbols of the three great rulers in the natural world, there must have been some

good reason why they applied any animals to this purpose, and why these in particular. It seems, then, that these three animals, when we consider them, appear to be three supreme rulers in the animal world; the lion of all wild beasts, the bull of all cattle, the eagle of all birds. The red colour of the bull is like that of fire; and the hairs of his front have the appearance of a flame. The lion has a round visage beset with bristles like the orb of the sun encircled with rays: and his colour is yellow or tawny, as that of the solar light: whence gold is compared to the sun, as silver to the whiter light of the moon. The eagle, by the power of its *wings*, which are applied to the *wind*, is master of the element of air: and its colour is dusky, like the clouds and vapours which fly about in that element.

How it should happen, that the heathen world should agree in taking these animals, and with such physiological propriety, to represent the ruling powers of Nature, unless they had some great example from which they borrowed, cannot well be imagined. Their priesthood, their sacrifices, their purifications, their rites of every kind, may be traced to their origin in divine revelation. And the same is true of their sacred animals: which are all found together in that grand hieroglyphic of the Bible called the *Cherubim*, first set up at Eden, and afterwards placed in the Temple, and particularly described by the Prophet *Ezekiel* (chap. i. and x.) as composed of a lion, an eagle, and a bull, with the face of a man united to one of them. The intention of this mystical figure may be partly collected from its situation in the holy of holies; which being a figure of the *heavenly places*, this must have been a figure of the *heavenly powers:* and the Prophet himself declares, that what he had

seen in vision was *an apperance of the likeness of the glory of the Lord.* Here it is remarkable, that this mystical appearance is attended by the three natural powers. The exhibition begins with a *whirlwind,* and a *fire* infolding itself, and a *brightness* round about it, which is afterwards described as a rainbow of light. There are two traits in these figures, which are highly significant of the divine attributes; one is, that in their progress they never turn, but go right forwards; another is, that they are full of eyes all over: the one teaching us that the ways of God are direct, and his purposes irresistible; the other, that all things in heaven and earth are open to his sight.

In this figure of the cherubic animals, we have the original of all those compound and many-headed idols, with which Egypt and Greece and Rome abounded: and there is one singular example, in the mythological character of *Cerberus.* The word is of no Greek extraction, but evidently the same in its consonants with CheRuB: and as the true Cherubim were first placed at Paradise to keep the way of the tree of life, this *Cerberus,* with his *three heads,* was placed as a guard at the entrance of Elysium, the heathen Paradise. The depravations of this sacred emblem by the heathens were numerous and shocking: they added to it serpents, and dogs, and other abominable things; and in these corruptions they were followed by the Hebrews till the captivity: of which wickedness and its punishment they are reminded by the Prophet in words which give great information: *as for the beauty of his ornament he set it in majesty; but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.* Ezek. vii. 20. The design of the Prophet's vision of the Temple and its

furniture, was to instruct and comfort them under their absence from it while they were captives.

This subject, the most fruitful in the whole compass of literature, deserves the consideration of every scholar; but it should be examined with reverence and caution, as we have here endeavoured. It opens a new and striking alliance between the theology of the Scripture, the constitution of Nature, and the mythological mysteries of Heathenism. It connects and reconciles all learning and all religion; and renders the study of ancient authors more profitable and entertaining to those who delight in reading them.

The Jews of the latter days either did not understand, or have taken pains to conceal, the true intention of the Cherubim. All Antitrinitarians will take them for their masters. Bolingbroke, Voltaire, and other infidels, have never noticed this grand hieroglyhic of the Bible, but to make scorn and sport of it: which, though bad indeed for themselves, is a good symptom for us. What is useless and contemptible in their view, will be found valuable to us who look deeper, and take the Scripture itself as the best interpreter of its own mysteries.

No. IV.

The doctrine of a Trinity in Unity is a truth which is at the head of all other truth. If it is found in the constitution of the divine Nature, it may be expected to diffuse itself to the constitution of all other things; according to an ancient and venerable persuasion, that the creation is a glass in which the Creator may be seen, and that the whole visible world is a transcript of the divine mind. And where can we turn our eyes without meeting it in some shape

or other? especially in the nature of man, who is an epitome of the world? In him we find a threefold system of life, sustained by the three powers of nature. In his whole being, he consists of a body, an animated soul, and an intellectual or rational spirit. (See 1 *Thess.* v. 23.) In his mind there are three faculties; the understanding, the will, and the memory: all separate in their functions: and yet the mind in which they are found is but one.

The Scripture itself has given us ideas of the Holy Trinity by an allusion to the *mind* and *speech* and *spirit* or *breath* of man. The person who was *made flesh*, is called the *word of God;* and the divine Spirit is called the *breath of the Almighty;* the Son being understood to come forth from the Father, as the word is generated of the mind. The fathers of the Church entertained this view of the subject; which though countenanced by the phraseology of Holy Writ, was sometimes too curiously enlarged upon. See Bishop *Horsley's* Tracts, p. 471.

The Scripture has another allusion to the same effect, from which the great defender of the homoüsian doctrine argued powerfully against the Arians. A few texts would suffice to shew, that the phrases *Arm of the Lord, Hand of the Lord, Finger of the Lord,* are used to denote the second and third persons of the blessed Trinity: whence it appears, that when God acts by his *word* and his *Spirit,* as in the whole œconomy of redemption, he acts by himself; as the act of the hands, arms, or fingers, is the act of the man himself. And as the arm is of the same substance with him whose arm it is, and partakes of the same life, so must the Son and Spirit be of the same substance with the Father.—Βραχιονα καλει τον μονογενη ως τη ΟΥΣΙΑ συνημενον.

In Geometry (which forms a sort of world by itself) the triangle, which is as it were the soul and essence of the science, is a trinity in unity: and if equiangular, and inscribed in a circle, it becomes a most apposite emblem of coequality and coeternity, and as such frequently finds a place in our altar-pieces, with the name *Jehovah* inscribed within it, and a glory round about it. The Pythagoreans expressed numerical essence by their *tetractys*, a figure comprehending the elements of number, disposed into the form of an equilateral triangle: and as they had a custom of swearing by it, they meant it as a symbol of the Divinity. In optics, we have three primary colours, in the unity of the light. When combined, they are too bright and powerful for the sight; when distinguished, they form the most glorious and beautiful spectacle the eyes can behold. In pneumatics, the theory of sounds exhibits three distinct notes in one perfect harmony. When a single note is struck upon a full organ, the unlearned hearer thinks it is only *one;* but every master, and every maker, knows it to be *three in one.* Many other like speculations would meet us, if it were requisite to look for them. Every particle of matter in the creation, every atom, conveys the same idea. It has three dimensions only, *length, breadth,* and *depth:* and if the particle be *spherical,* these three are *equal,* while the sphere itself is an *unit.* But enough has been produced to verify that sentiment in the old Chaldaic oracles, which is very extraordinary in itself, whether those fragments be genuine or not.

Εν παντι κοσμω λαμπει Τριας ης Μονας αρχει.

That these observations do in themselves afford any strict and legitimate evidence of a trinity in unity,

we do not say. They can yield no positive proof; because no proposition of any one science can have its demonstration in another science. An ingenious combination of triangles, which pleases many people, was published by some well-meaning person, and called a *Mathematical Demonstration of a Trinity in Unity:* but very improperly. Analogy captivates the fancy; and, by furnishing it with ideas, assists the understanding: it is also of use to reconcile our reason, because it answers the objection which might arise from singularity. When it occurs in great abundance, and with such uniformity as in the present subject, it rises into presumptive evidence; but in divinity it cannot amount to absolute proof, till it becomes scriptural: and as the proof of every divine doctrine is properly from the Scripture itself, the analogies which are there found become argumentative, and may be pleaded in defence of the truth which they illustrate: as in baptism, *water* being used by divine appointment, becomes a proof, from the known *property* of water in *purifying*, that baptism *washes away sin.* We take a trinity in unity from the Scripture on the *testimony of God*, and with that testimony we may be satisfied: but that this may not seem arbitrary, God, being graciously pleased to condescend to our wants, adds to it the testimony of Nature itself, and so far turns Christianity into natural religion. We should never have discovered any analogy in the three powers of nature; but when it is revealed, our reason feels the force of it; and we make our use of it, to illustrate the coequality, coeternity, and supremacy of the divine Trinity. For as the natural powers are supreme in nature, and govern all things in the visible world, and none is found supe-

rior to another, but all equally irresistible; so are each of the divine Persons supreme in the intellectual world. And as it is said of them, that none is before the other; so it is impossible to say, which of the elementary powers acts first in the order of nature. It has been argued, that the son, as a son, must be posterior to the father from the common order of generation: but the argument does not hold: for, *God of God,* being as *Light of Light,* it is impossible to conceive the sun to exist in the heaven without emitting light: so that if the sun were *eternal,* light would be *co-eternal* with it.

It is the design of these papers to bring out to view a sort of learning, which, if well studied and rightly used, will turn Christians into scholars, and scholars into Christians. Socinians, whose vanity gives them an exclusive right to all wisdom and knowledge, will be found as unlearned and ignorant as they are impious, and find no encouragement in the schools of philosophy.

They have taken great pains to displace a text which asserts the doctrine of *three in one:* but as all nature speaks the same language, their labour will never be successful, till they can prove the world itself to be an interpolation.

No. V.

A LETTER TO THE EDITOR OF THE BRITISH CRITIC, FOR OCTOBER 1793.

SIR,

THE nature and design of the TRINITARIAN ANALOGY, as it hath been stated in the four preceding *Numbers,* is such, that it may be supposed to have come from some person, who covets no praise, and

fears no censure. You have allowed him the merit of a little *good sense;* to which, however, in my opinion, he has but a doubtful title. For if this great argument, so plainly founded on divine revelation, and supported by evidence, old and new, from every quarter, is so slightly noticed, and thrown aside as a trifle, by persons, in whom the world expects to find superior learning, and from whom writers on the Christian side have hoped for that candour and justice which they have hitherto not met with from others; it must surely have been an act of indiscretion to trust it with the public, such as *good sense* would not easily have fallen into. Give me leave, therefore, to explain how this happened,

The incident which gave occasion to the composing of these papers is truly related in the preface. The publication of them was not at first intended. But a late learned and excellent person, who was not only a strenuous defender of the Christian cause, but a great ornament to the Christian society, was heard to say, that if such a man as Dr. *Priestley* was ever to be converted to the belief of Christianity, nothing would be so likely, in his opinion, to produce that effect, as a sight of that alliance between natural and divine truth, which revelation hath pointed out to us; meaning that very alliance, or analogy, in particular, which hath here been traced with so much care and attention. Of this, when it first occurred to him, he wrote the following memorable words: "I have found information enough to give me an idea of the spiritual agency of the Divine Persons in the redemption of mankind: an idea, which I could never have expected, or thought it possible for man in the body to have; and which hath fixed me fast

to the rock of my salvation, by an anchor of the soul both sure and stedfast, never more to be tossed about upon the waves of scepticism or infidelity."

The Author therefore could not think it quite improbable, that with persons of fewer prejudices, and better inclinations, the sight of such a thing might possibly be productive of some good effect: with which hope he ventured to send it abroad. For if it be once admitted, that Nature affords a visible testimony to the mysteries of Christianity, as is here demonstrated, the dispute with philosophers is at an end: and for the most distant prospect of so desirable an event, I would at any time hazard my reputation.

In the first paper, I have contended, according to the established opinion, which is undoubtedly right, that the doctrine of the Trinity ought to be believed upon the *testimony of God:* but if men call out for a *similitude of truth* in what is *known,* before they will receive what is *unknown,* to human reason, we are then ready to meet them upon their own ground. I do therefore wish, that you had shewed your Readers, in as few words as possible, *what* the argument is, what is the *design* of it, and to what sort of *persons* it is more particularly addressed, as an *Argumentum ad homines;* which, if it should not succeed so often as might be wished and expected, no harm is done. All the common arguments remain, and may serve to keep plain Christians in the way of truth, as they have done hitherto; and as to those philosophers, who are unhappily disaffected to it, we must leave them to go on in their own way; producing a new crop of hard words every year: till they shall be brought to a better understanding of *things:* and then they will do as much good, as they are now dis-

posed to do mischief. For, suppose twenty persons to be persuaded, in the ordinary way of reasoning, that Christianity is *not false;* one single man who is brought over to love and admire the *wisdom* of it, will probably be worth them all: and I look upon *this* as the certain effect of my argument, where it has any effect at all.

Soon after the papers which contain it were printed off, it was reported that a copy of them had been handed, without the Author's consent or knowledge, to Dr. *Priestley;* with what success he never heard. But what that learned Gentleman published soon afterwards, in his Address to his friends, the French philosophers, who are extirpating Christianity as fast as they can, leaves us utterly without hope that any good effect is to be expected from that or any other application of the kind. Many years ago, that excellent Controversialist, Mr. *Charles Leslie,* published his *Short Method with the Deists;* originally composed for the private benefit of the Duke of *Leeds;* the design of which was to give a demonstration of the *facts* of Christianity. For, argued he, no man can possibly deny the *doctrines,* if he admits the *facts,* by which those doctrines were first proved to the world. But in Dr. *Priestley,* we see a melancholy example of what Mr. *Leslie* thought impossible, he having actually borrowed (or stolen) that Author's singular demonstration of the Facts of Christianity without any mention of his name, (of which you should have given your readers some notice) while he denies the doctrines which those facts were intended to prove. *Mahomet* did the same, as the learned Mr. *Bryant* hath of late very well observed. This impostor allowed so many of the facts, that he ought to have taken the doctrines with them:

but, like our philosophical doctor, he denied them all, and published a new set of his own manufacture. *Mahomet*'s view was to raise a party against the Christian world; and the doctor makes no secret of it, that he is actuated by a like spirit of proselyting. While such a person is so busy in working upon others, nothing can be done upon himself; and I am one of those who always considered his case as a hopeless one. I have watched the ways of mankind very attentively; and, I find, they reject many things, not because they doubt of them, or conceive them to be false, but because they do not *like* them. *Judas* always knew that his Master was the true Messiah; he only discovered, that he was not such a Messiah as would do for *him*. The philosophical Leaders in France are not so bereaved of their wits as to disbelieve the being of a God: they have only discovered, that anarchy, murder, and sacrilege, will not consist with the worship of him, so they cast off him, till he shall cast off them; which will happen in its time, as it did to the Jews.

I think it highly proper, that in a popular undertaking, as yours is, all appearance of singularity in judgment should be avoided, and the temper of the age submitted to, so far as it may be done, without any mean arts of adulation on the one hand, or suppression on the other; for which your enemies would hold you cheap, and your best friends would be afraid of you. Every sincere reformer of the times in which he lives, must consider himself as a physician to squeamish patients, who will touch no medicine unless it is palatable or fashionable: he must do good to the world against its will: and persevere, as well as he can, under the honest encouragement of the sanguine, the cold approbation of the prudent,

the contempt of adversaries, and the silence of many who think rightly, but are afraid to speak. That you may always be mindful of those reasonable expectations, with which the friends of this church and government, at a very critical time, have given you such ample encouragement, is the hearty wish of your constant reader, and humble servant,

The Author of the Short Way to Truth.

Nov. 20, 1793.

A

FULL ANSWER

TO AN

ESSAY ON SPIRIT.

WHEREIN

All the Author's Objections, both *Scriptural* and *Philosophical*, to the Doctrine of the TRINITY; his Opinions relating to the *Uniformity* of the Church; his Criticisms upon the Athanasian and Nicene CREEDS, &c. are examined and confuted.

WITH

A Particular EXPLANATION of the *Hermetic*, *Pythagorean*, and *Platonic* TRINITIES.

AND

A PREFACE, giving some Account of an Author who published in *Defence* of the ESSAY.

PREFACE.

It was not my intention to trouble or detain the Reader with a Preface; but some time after the following sheets were ready for the press, a pamphlet came forth with this title —*A Defence of the Essay on Spirit; with Remarks on the several pretended Answers: and which may serve as an antidote against all that shall ever appear against it.*—If the book itself should really be able to support such a Title-page, and be found answerable to the latter part of it, my labour can avail but little. I think, however, that I may be pretty secure of its making any impression to my disadvantage, as the author of it, in the first place, does not seem rightly to understand the very scope and design of the piece he has undertaken to *defend.*

He tells us, that the author of the *Essay's* "*whole* book "seems *only* intended, not to enforce any explanations of "his own, but to shew how ineffectual all attempts to ex-"plain this mystery (the doctrine of the Trinity) have been "hitherto*." Now, if he has enforced *no* explanations of his own, then it would be impossible for me to extract and produce them: but the substance of them, in short, is as follows:—The person of the *Father*, only, is the *one supreme intelligent Agent:* the *Son*, and *Holy Spirit*, are not really God, but *called so*, because by an authority communicated to them from the Supreme, they are commissioned to ACT AS GODS, with regard to those inferior beings committed to their charge †. And so far is the *Essay* writer from endeavouring to exclude *every* explanation, that his whole book is principally calculated for the support of *this.*

Let it also be considered, that in the *dedication* prefixed to

* Defence, p. 5. † See chap. v. of the following *Answer.*

his *Essay*, he hopes that "his sentiments will by gentle de-"grees come, by the blessing of God, to be made a part of "the established religion of the country*." If, therefore, as it is asserted in the *Defence*, he has enforced *no* explanation of the Trinity; and it is nevertheless hoped in the *Essay*, that *his sentiments* will be made a part of the established religion; this is in effect to hope, that *Nothing* (by the blessing of God) will be established as a fundamental of the Christian faith. So that this Gentleman, instead of *defending* the *Essay*, seems to have defeated its principal intention, misrepresented its author, and reduced his whole book to an absurdity.

Another method of this writer, almost as hurtful to the cause he has undertaken as the former, is to assert what he cannot possibly know to be true, even supposing it were so, and what the world must know to be false. Upon the publication of the *Essay*, and to prevent in some measure (as the *Editor* expresses himself) the evil effects of that treatise, a justly celebrated discourse on the Trinity, by the late Dean *Swift*, was reprinted in *Ireland*. This discourse, the author now before us has assaulted with a great degree of prejudice and animosity; and after he has sifted some absurd and contradictory senses out of its expressions, and treated his lordship of *Orrery*, and other *able* and *learned* gentlemen, with great contempt for not having *skill enough* to make the same discovery, confidently affirms, that he has "shewn the "*Dean* to have been *an Arian* in *his heart*†." Now, if the *Dean* has been so unhappy in his expressions, as to subscribe himself *an Arian*, while he meant to declare himself *a Catholic*, he must surely have wanted common sense, a defect, which (in his day) he was farther from than most men living: if in his expressions he appears to be *orthodox*, and yet was, in the *secrets of his heart*, an *Arian*; this author must pretend to some degree of omniscience in being able to find it out.

As a specimen of his comments upon the Holy Scripture, I may set down the evidence he has alleged in favour of angel-worship.

The *Arians* have always been greatly distressed to justify

* Page 51. † P. 32.

the adoration they allow to the second and third persons of the Blessed Trinity, while at the same time they place them in the class of created beings. It is therefore presumed in the *Essay*, that the worship of angels can be no idolatry, because it *terminates in the one only and true God:* to which a certain author * has very judiciously replied—" yet it seems, " in St. *Paul's* style, being idolatrous, and *doing* (religious) " *service to them which by nature are no Gods*, are synony- " mous expressions." But here, the author of the *Defence*, in order to avoid the conflict, in which he seems apprehensive of a defeat, " cannot but lament the ill treatment the " scriptures of truth meet with, when they light into indis- " creet hands, who catch at a single verse, which, without " considering *the context*, they *wrest* to their own purposes: " for in those words of St. *Paul*, the crime is, *serving them* " *which are not Gods by nature*, without a commission from " God for so doing; by which means, the service did not " terminate in the one only and true God †."

That there are, in the world, men *unlearned* and *unstable*, who bend and accommodate the scriptures to some private purposes of their own, is a lamentable truth, which every serious enquirer will be ready enough to confess: and the reader, I am sure, will agree with me, that the remark I have just now transcribed, is likely to afford us a most ample confirmation of it; for after this pathetic exclamation against ill treatment, indiscreet hands, and a disregard to the context, the verse itself contains an argument full and clear, and the disregarded context—*without a commission from God for so doing*—which gives a contrary turn, or, a *wrest* to the whole, is not St. *Paul's*, but *his own.*

If the crime of the Heathens in worshipping their idols, consisted (according to this author's state of the case) only in a want of commission, then he must suppose it possible, for God to authorize that very crime, against which he hath pronounced the most extreme vengeance and malediction, the very *abomination that he hateth* ‡; for the adoration of

* Of an article published in the *Dublin* Literary Journal for *December* 1751. † Page 13.

‡ Deut. xii. 31. See chap. xxviii. 14, &c.

the *creature*, to redound to the glory of the *Creator;* and for the worship of an idol, the stump of a tree, to *terminate in the one only and true God.*

I will in this place take the liberty of propounding the following short remark: that as it appears from the text of St. *Paul* above-cited, we are to worship those only who are (φυσει θεος) *Gods by nature;* and as all the primitive ecclesiastical writers, in their application of the term ουσια, *essence*, make it synonymous with φυσις, *nature**, it may, I humbly conceive, be inferred from hence, that the *Homoousian* doctrine, for the sake of which the *Arians* would reject both the *Athanasian* and *Nicene* creeds, is scriptural in its *term*, as well as in its *sense.* For, if we are to worship the *Son* and *Holy Spirit*, as the *Arians* themselves are forced to confess, they must be *God by* NATURE, ομοουσιοι, *of the same essence* or *nature* with God the Father †; if not, the adoration we pay to them must include us in that sentence of condemnation passed upon the idolatrous Gentiles. But to return to the author, whose manner of reasoning I shall, in the next place, take some notice of.

Dean *Swift* tells us in his Sermon, that "about three hun-"dred years after Christ, there sprang up an heresy of peo-"ple called *Arians*, from one *Arius*, the leader of them: "these (says he) denied our Saviour to be God;" where the author immediately replies—"than which nothing can "be more false; for they did acknowledge him to be "God ‡."

Here the reader should be informed, that this writer has *two* definitions of a God: by the first, there is a *supreme* and *true* God; by the second, a subordinate and nominal God, who only *acts as* such, of which sort he says there may be *three hundred* §. Now if it be said, that the *Arians* denied our Saviour to be *God*, he exclaims against the charge, as if it were false, when in reality nothing ever was more true.

* Ιστεον, οτι ουσια και φυσις ταυτον εστι παρα τοις πατρασιν. *Notandum est, essentiam et naturam idem esse apud Patres.* Leont. de Sect. p. 308.

† See the argument from the word φυσις farther insisted upon in the *Cath. Doct.* p. 47. Edit. 3. 8vo.

‡ Page 22. § Page 44.

For Dr. *Swift* meant, and this author knew it very well, that the *Arians* denied *Christ* to be the *true* God; whereas he himself only means, that they did not deny him to be one of the *three hundred* above mentioned.

Where he cannot disprove any thing, he puzzles and perplexes the whole cause, and by interweaving a proportionable quantity of falsehood, renders a question, in every view of it, unintelligible; and so far he is certainly in the right; for error is not to be advanced either by truth, or perspicuity. In pursuance of this plan, he confounds the *Consubstantialists* (that is the *catholic Christians*) with the *Sabellians*, and the *Sabellians* with the *Consubstantialists*, in the following manner—"The *Consubstantialists* and the *Sabellians*, (says he) "agree *exactly* in their opinion of the indivisible unity of the "substance of God between the *three Persons* of the Tri-"nity*." Which is impossible to be true: for if the *Sabellians* agreed so *exactly* in this matter with the *Catholics*, they must then have maintained that there *were* three Persons in the Trinity, between whom this indivisible union might subsist; but on the contrary, they affirmed the whole Godhead to be μια υποστασις, or μονοπροσωπος†, *only* ONE *hypostasis or Person.*

Again: "When the Father, Son, and Holy Spirit," says he, "are declared by the *Athanasians* to be the same one "undivided Person in reality; I own I do not see any "difference between that and the doctrine of *Sabellius*‡." First, he makes the *Sabellians* assert *three* Persons in the Godhead, who never allowed more than *one;* then, makes the *Athanasians* allow but *one* Person, who always asserted *three;* and then solemnly declares—that he sees no difference between their doctrines! This very precipitate gentleman ought to have reflected seriously on the notorious falsities advanced in his book, of which I could produce *many* more instances. If he should condescend to do this, at my earnest request, I would then recommend to him a comparison between *Rev.* ii. 2. and xxi. 8. being willing to hope, that those texts, when laid together and considered, may have such an influence upon his heart, as to induce him to alter his style, and favour us with

* Page 27, 28. † See Epiph. v. 2. p. 513. ‡ Page 42, 43.

a piece rather more chastised and correct, if ever he should appear again in the capacity of an author.

I cannot observe in a more proper place, that he threatens the world with a treatise, whence it will "appear, that that "part of our Ecclesiastical History, which relates to the "dispute between the *Arians* and *Athanasians*, is little bet- "ter than an heap of falsities and forgeries*:" For I apprehend, that the forgeries above mentioned will enable any reader to conceive a proper idea of an *Arian* turned *Historian*. If these are not sufficient, let him attentively peruse the author's whole book; and if that will not do, let me beseech him to consider that account the most excellent and learned bishop *Bull* has given of *Christoph. Sandius's Nucleus Historiæ Ecclesiasticæ—copiosissimâ fabularum et contradictionum accessione locupletatus*†—and I am persuaded he will then be upon his guard against every historical tract which comes from *that* quarter.

I shall now remark (and in truth I am almost tired of remarking) his rashness in censuring what, it is plain, he has not properly considered. The celebrated and learned Dr. *Stebbing*, in a quotation this author has made from him, says, "How, three, as distinct in point of *agency*, as *Peter*, "*James*, and *John*, should by one common principle of "existence, be one eternal God; this exceeds the measure "of our finite understandings to comprehend: yet it is not "therefore a contradiction; yet it is not therefore incredi- "ble." Which observation, though common, is yet very pious, well expressed, and worthy of a Christian Divine. But, says our author, "If the Doctor had but inserted any "one noun-substantive after the adjective *three*, which he, "as all the *Athanasians* carefully do, has *disingenuously* "omitted, and without which the whole sentence is *nonsense*‡, "he could not have avoided seeing the contradiction, as "well as pointing it out to others§." The noun-substan-

* Page 40.

† Def. Fid. Nic. Procem. § 6. See also Pages 69, 121, 229, *et alibi sparsim.*—The *Irenicum Irenicorum* is another history of the same complexion with *Sandius*.

‡ He elsewhere says of this expression that it is—nonsense artfully cloathing itself, that it may look something like sense.

§ Page 34, 35.

tive inserted by the Church upon this occasion, is the word *Persons:* and the most free and dispassionate enquirer can perceive no contradiction in saying, that the blessed Trinity are three *Persons*, and one *God;* three and one, in *different respects;* three, in respect of their *personality*, and one in respect of their *divine nature;* or, as Dr. *Stebbing* has worded it, their *common principle of existence.* To say, either that they are three Persons and one Person, or, three Gods and one God, would be to suppose them three and one, in one and the same respect, and would indeed amount to a contradiction in terms; which is the very thing this author has made of it: "for (adds he) "every one, who is not *out* "*of his senses*, must see, that affirming *three eternal Gods* "to be *one eternal God*, is a contradiction *." Very true: and I hope no man that is *in his senses*, when writing upon such a subject as this, would dare to *make* a contradiction where he did not *find* one. But I must press this point a little farther: for it is observable, that the very same omission of the noun-substantive, and where the very same sense is expressed too, occurs more than once in the *inspired writings*, εγω και ο πατηρ EN εσμεν; and again, Ουτοι οι ΤΡΕΙΣ, EN εισι, *These* THREE *are* ONE—so that this bold accusation of *disingenuity*, *nonsense*, and something worse, alleged at first against Dr. *Stebbing*, will, when carried forwards, be at last fixed upon Him—whose name I dare not mention upon such an occasion.

In order to give a proper account of the *antidote*, and enable the reader, as well as I can, to comprehend the force and propriety of it, it will be requisite to premise a few of the author's principles, as they are to be collected from that part of his book, which precedes what is called in the Title-page—*An* antidote *against all that shall ever appear against* the Essay on Spirit.

The author of the *Defence* then, declares against all the *decrees of councils* and *doctrines of men* †; advises *metaphysical divines to forbear their own comments* ‡; and will suffer nothing but *clear and express revelation* § to determine *him* with regard to any article of moment. And yet, in ex-

* Page 34, 35. † Page 3. ‡ Ibid. § Page 4, 50, 79.

press contradiction to all this, the ingredients of his *antidote*, which is to preclude all future controversies, to determine the question for ever on the *Arian* side, and (as its very name implies) to *expel* the poison of orthodoxy, are nothing more than a quotation from *Justin Martyr* *, and another from the *Gentleman's Religion* † ; the former a very obscure *metaphysical comment*, the latter a groundless and unsupported assertion. If we had not ocular demonstration for this, it would seem altogether incredible, that the same author who has rejected all *human comments*, and set at nought *all the councils in Christendom* ‡, should think himself secure under the shelter of that very authority, nay, under a small and insignificant portion of it, the whole of which he has made it his business to vilify and contemn. Had he been more consistent with himself, and proposed his quotation from *Justin Martyr* with the sobriety that might have been expected, I should then have attempted to shew that it contains *the indivisible union of the Son with the substance of the Father;* though blended, as I freely confess, with some perplexed and metaphysical reasonings, more reconcileable to the principles of *Plato*, than to those of the *Holy Scripture*. However, as he has introduced it in such a manner as to render it repugnant to his own principles, and, therefore, incapable of doing *his* cause the least service (be the doctrine of it this or that) I shall not try to give the reader any edification or amusement by a critical discussion of a very long passage, unlikely to afford either.

But I must not throw his book aside, without giving some short account of his language ; I mean of his candour, humility, and charity ; which virtues are as much disregarded in the *Defence*, (if that be possible) as they are recommended in the *Essay*.

The gentlemen who have advised the Reverend author of the *Essay* to resign his preferment ; that is, in effect, to appease his conscience, retract his subscription, and cease to disturb the peace of the Church with his own private scruples ; he upbraids with a *spirit of persecution and ignorance* § : which is not more unkind than it is untrue and injudicious. For,

* Page 54 to 78. † Page 79 to 82. ‡ Page 29. § Page 52.

on the contrary, those restless and discontented men, who have railed against the doctrines and authority of the Church as an intolerable burden, and have undertaken to supplant its truth by a surreptitious introduction of their own errors, (whatever specious appearances of candour and moderation they might at first assume in *proposing* them) have in fact, when affairs have taken an unhappy turn, themselves proved the most lawless persecutors and merciless oppressors of all *civil* and *religious* liberty: and I leave it to be considered, whether the spirit which has discovered itself in this *Defence*, were it permitted to have its full play, would not treat all its opponents with as little mercy as they did. Besides, how inconsistent is it, first to tell us that our doctrines and subscriptions are such as must "*drive all men of sense and honesty* " (such as the author is) *out of the Church* *;" and then, when we ground a slight admonition upon his own principle, to turn short upon us with the stale pretences of *popery! persecution!* St. *Dominic!* Bishop *Bonner! fire! faggot*, &c. †!

Dean *Swift* he calls a *Goliath* of *Gath*, sent out (by the republication of his sermon in *Ireland*) *to defy the armies of the living God*, and thinks he has *flung a few round pebbles of arguments so directly in his face as to make him lie prostrate upon the ground* ‡. Which unnatural application of the Scripture-history gives us a taste of his vanity; and shews, that in his opinion the *Arians* are the elect people of God, the *true Israelites*, whilst all the opposers of their doctrine (which I hope includes every good Christian in the nation) are uncircumcised *Philistines*, infidels, idolaters, and in professed rebellion against *the living God*.

The orthodox Clergy in general, he reviles as a set of cloudy, bigotted, indolent men, who, *if they can but preserve their subscriptions and good livings, care not what becomes of Christianity* §; because they have not wrote an answer (or had not at least when his book was published) to the late Lord *Bolingbroke*'s objections; and unless he *has written one himself*, it is unfair to make this a pretence for insulting *them*.

* Page 52. † Ibid. ‡ Page 21 and 53. § Page 52, 53.

The learned gentlemen that have appeared in print against the *Essay*, he calls, *collectors of cavils* *, *orthodox gentry* †, men that *neither understand the dispute, nor any thing else* ‡, *their own trumpeters* §, *minor scribblers* ‖, *animals* ¶, *buzzing insects* **, *hard heads* ††, &c. &c. charges the grave and learned Dr. *Stebbing* with wilful *nonsense*, the whole Church with *blasphemy* ‡‡: then wipes his mouth, and humbly desires that if any body should undertake to *answer the Essay on Spirit*, they will do it with—*Christian* candour and moderation §§!

From this view of things, we cannot but conceive a proper opinion both of the talents and the *spirit* of this author; whom, in truth, it has given me much less pleasure to expose, than concern that there was occasion for it. And now, if this *Defence* was written by the *author of the Essay*, what an amazing change of character is here! In the *Essay* it is—*Homo sum, humani nihil a me alienum puto* ‖‖—*That principle which directs us to use all men well, can never vindicate us in using any man ill* ¶¶—And again—*were it not that experience convinces us of the matter of fact, it would be* HARD TO BELIEVE *that men's passions could carry them to that degree of animosity against each other, on account of opinions* BARELY SPECULATIVE (such as the *Catholic doctrine of the Trinity* is supposed to be, and upon which the dispute has turned in *this Defence*) *which we find practised in all countries, and almost in all ages* ***. *There* the ruling principle is an universal love and affection, making charitable allowances for every sect of men in the world; extending even to *Heretics*, *Infidels*, *Jews*, and *Mahometans*; and lavishly dispensing, as from the papal chair, its indulgences to every error under heaven. But *here* (in the *Defence*) a very different passion is predominant; so far from making allowances in favour of *error*, that it cannot bear even the least degree of opposition from the sincere advocates of the *truth*; but vents itself in wilful forgeries, contempt, calumny, and all the overflowings of an enraged malevolence. The *Essay* and the *Defence* of it

* Page 2. † Page 19 and 53. ‡ Page 15. § Page 17.
‖ P. 51. ¶ P. 52. ** P. 51. †† P. 52.
‡‡ P. 10. 44. §§ P. 52. ‖‖ Ded. p. 35. ¶¶ Ibid.
*** Ded. p. 33.

being generally allowed to have come from the same hand, the indecent heat and obloquy of this latter piece will oblige us to understand all the *candid expressions* in the former work as things uttered under a mask, and against the course of nature. Where the mind is misled, the spirit is very apt to be embittered: and *true charity* is the fruit only of *true religion*. Whence it comes to pass, that if gentleness and moderation are affected by the disturbers of our peace to serve a turn, they are pretty sure to appear in their proper character as soon as they are *contradicted*. When the wolf assumes the person of the sheep, the likeness is found only in the *skin;* the voice, and the teeth, and the claws, are just as different as they were before; and if the animal is suspected, and forced upon a scuffle in his own defence, the cloathing is of no farther service.

However this may be, it plainly appears, that the favourers of *Arianism* are not always candid and charitable; therefore I must beg leave to observe, that if any learned gentleman, who is of their opinion, should think so inconsiderable a writer as I am worth his notice, and fairly propose his objections to any part of the following work with sense and argument, I shall be ready, with God's leave, to give him satisfaction to the best of my abilities, and with seriousness and moderation. But if any writer should unfortunately fix upon the same plan with the author of this *Defence*, and persuade himself that he can invalidate my arguments by setting me down for an *animal*, a *buzzing insect*, or a *hard head*, I can easily forgive him, but must be excused from making any reply.

When the first edition of this answer was published, it was heavily threatened, and I was assured that some sufficient hand would undertake to write against it; but nothing appeared, except some flourishes of the Bear-garden in a *Monthly Review*, the production of a set of writers, with whose principles, designs, and calumnies, the public is now so well acquainted, that they will never think the worse of any *Christian*, because he is reviled and outraged in their publications.

If some may have been prevented either from reading

or approving this work, or any other I have published, by the illiberal railings of *Reviews* and *News Papers*, the time may come when they will be undeceived: and if not, I have met with so much friendship and favour from men of genius, men of the best learning, and highest station, that I am already more than recompensed for all the detractions of infidelity, envy, ignorance, or uncharitableness.

The *Defence* of the *Essay on Spirit*, of which I have now been giving an account, is so empty of wit and argument, and withal so domineering in its manner and expression, that the reader may perhaps be discouraged from going through the following sheets, and think it scarcely worth his while to see the book itself confuted. Therefore I beg leave to assure him, that many articles of great importance are brought into consideration, to which I endeavoured to do as much justice as I was able; and there is among the rest a subject of great curiosity, the *Trinity of the Heathens*, which I have here opened as to its meaning, and illustrated it from prophane authors in a manner not to be met with in any other publication that I know of.

This answer was written at a time when I could not possibly have gone through it, under the disadvantage of my situation upon a country curacy, unless I had been favoured with the use of a well furnished library, belonging to my principal, Sir *John Dolben*, to whom the first edition was dedicated; a gentleman, whose memory I shall always regard with honour and gratitude, for the benevolence of his nature, his learning, and accomplishments, and above the rest, his piety and charity: all of which were once so well known, and are now so well remembered, that it is not necessary for me to enlarge upon them in this place.

When a man ventures to become an author early in life, it is very possible that his zeal, on some occasions, should be greater than his experience: and this consideration will, I hope, be of some weight with those who are friends to the church, and are more than pretenders to learning, not to be extreme in remarking the imperfections of the following treatise; some of which this latter impression has given me an opportunity of removing.

As to those readers, who are content to ground their belief (if I may call it such) on the infallibility of a *Clarke*, a *Sykes*, or an *Hoadley*, &c. I shall be disappointed if I expect that they will either make any candid allowances for me, or venture to give me any of their arguments; and so I leave them to proceed as they have hitherto done: not without beseeching God that he would open their eyes, and bring them back to the ways of truth, righteousness, and peace, for his glory, and the saving of their own souls.

Pluckley,
March 7, 1769.

AN

ANSWER

TO AN

ESSAY ON SPIRIT.

THE author of this *Essay* addresses his *dedication* to the Lord-primate of *Ireland,* and sets out with telling his Grace, that " as a clergyman, he was obliged to " subscribe the articles of our religion, and give his " assent to all things contained in the *Book of Com-* " *mon Prayer ;* but since that time, having *thought,* " as well as *read,* he finds that he does not now " agree *exactly* in sentiment either with his *former* " *opinions,* or with those persons who drew up the " articles of our religion, or with the compilers of our " Liturgy, and in particular with the *Athanasian* " Creed; and therefore he has laboured under some " difficulties how to direct himself in these circum- " stances."

In all this the author gives notice to the primate, (and had his name been prefixed to the work, the notice had been very fair and honest) that he is at length heterodox in his opinions. This he imputes to his *thinking* as well as reading. I am sorry to observe, that this change in his character is the reverse of what happened in St. *Paul;* who first began with *thinking,* and proceeded thence to *believing. I verily* thought

with myself (saith he) *that I ought to do many things contrary to the name of Jesus of Nazareth. Acts* xxvi. 9. And though he appears to have been naturally a man of a tender and humane disposition, his mistaken way of *thinking* had so ill an influence upon his conduct, that he *beat in every Synagogue them that believed. Ibid.* xxii. 19. But when it pleased God to open his eyes, he was transformed from a *thinker* into a *believer;* and consequently from a *persecutor* into a *sufferer;* boasting of it as his privilege, that it was given to him *not only to believe* on the name of Christ, but also *to suffer for his sake.* The author will provoke us to consider this difference between *thinking* and *believing* in a more particular manner in the following pages.

As to the *difficulty* he complains of under his present circumstances, I apprehend it is no very difficult matter to direct himself properly on such an occasion; because nothing hinders him from resigning his preferments, if he objects to the conditions upon which they are held. He confesses, that he now differs in opinion from himself; from the persons who drew up our articles in conformity to the word of God; from those who in this age are subscribers to the faith; in short, he confesses that the whole established church is against him. Now he cannot surely be so unmerciful to our consciences, as to expect, that we shall disregard all these authorities; go contrary to the sense of the church in all ages; and calmly give up our faith and doctrine, in compliance with the opinion of one single person, who, not many years ago, was of a different opinion; and is perhaps but lately come to his present opinion: which is to suppose, that the truth of Christianity depends upon opinion; and that its very leading article, the doctrine of the

Trinity, may be this or that, just as a wavering mind happens to *think.*

That vein of scepticism in which this author hath indulged himself, inclines him to *apprehend any attempt towards avoiding diversity of opinions, not only to be an useless, but also an impracticable scheme.* In the titles prefixed to the Articles of the Church of England, the *avoiding diversity of opinion* appears to be only one half of the design with which they were drawn up; or rather, it is in fact the same thing with *the establishing of consent touching true religion.* If *true religion* then is of any importance to the world, the attempt to bring men to a *consent* about it is laudable, pious, and necessary. But if it matters not whether men embrace truth, or falshood, whether they have the faith of Protestants, the superstition of Papists, or the heresy of *Arius, Socinus,* or the Alcoran; then the attempt to reconcile them to one and the same rule of faith is, as this writer calls it, an *useless scheme.* If it should also be found *impracticable,* St. *Paul* hath published an injunction which is very absurd, because no man can be bound to perform what is impossible. *I beseech you brethren, by the Name of our Lord Jesus Christ, that ye* all speak the same thing, *and that there be no divisions among you; but that ye be* perfectly *joined together in the* same mind, *and in the* same judgment*. Such was the advice of this inspired Apostle to the church of *Corinth:* But the author of an *Essay on Spirit,* having *thought as well as read,* hath discovered that all attempts of this sort are *not only useless, but also impracticable.*

He is fond of this discovery, and expresses a doubt *whether any two thinking men are agreed exactly in*

* 1 Cor. i. 10.

their opinions. If by *thinking men* he means learned Christians, who have studied the Bible and primitive antiquity with a proper regard to both, I am very sure he is mistaken; for two such men, if shut up in separate cells, as they report of the seventy Greek interpreters, would as surely agree in *sense*, as they would differ in *expression*, if required to deliver their opinion concerning any fundamental doctrine of Christianity. By *thinking men*, therefore, I suppose him to mean *deistical philosophers*, who think *at random*, or, as they call it, *freely*. If an assembly of these were to be questioned concerning their own inventions, there would probably be as many opinions as men, and all without foundation.

Thus much for the disagreements of *thinking men;* from whom the *author* makes a transition to what he calls, the *unthinking*, and observes, that *whatever country you go into, let the religion be what it will, the* unthinking part *are always the reputed orthodox**. A truly Christian account of the holy catholic church! which, it seems, is composed of nothing but men who *think* without *agreeing;* and men who *agree* without *thinking*. I would ask this gentleman, from whom the *unthinking herd*† of this nation derive the faith now established in our creeds and articles? for if they did also derive it from *another* unthinking herd, their orthodoxy will reflect no disgrace upon the religion of their *country*. But they derive it, through the ministration of the Apostles and their successors, from *Christ;* therefore the *herd*, whether thinking or unthinking, can as *orthodox*, be charged with nothing, but what, if carried far enough backwards, will equally hold good against *Christ* and his apostles.

* P. 7. † Ibid.

However we may boldly challenge him to *prove the orthodox* an *unthinking herd;* because the men, who are formal professors of orthodoxy, are those who solemnly subscribe their unfeigned assent to the orthodox faith, I mean, the clergy of the nation; who, from the discipline they undergo before they are called upon to give this proof of their orthodoxy, are supposed, at least, to be men of some discernment in matters of Christian doctrine and human literature. These then are the *unthinking herd* thus reflected upon, of whom he charitably concludes, that if they submit to the Creeds, they do it without thought; for to think, in this sense, is to contradict the church. But neither will the subject bear to be inverted; for it is not altogether so clear, that ignorance will preserve an appearance of orthodoxy among the vulgar; rather the contrary. For most of those sectaries which have rejected orthodoxy, and look upon the glad and humble professors of it, as *Milton* represents the *Devil* to have looked upon *Gabriel**, have generally sprung from the root of ignorance; which, when nourished by a proper degree of pride, is always productive of error.

The *Quakers* for example, arose from the ever memorable *George Fox,* a mean and ignorant mechanic, who could hardly spell his own name; yet, with bloody invectives against *Baal's priests, execrable hirelings, devil-driven Judases,* with which, and many more such soft appellations, he honoured all the true ministers of Christ, was enabled to draw away the *unlearned and unstable* into the very sink of error and

* Proud *limitary* cherub! Par. Lost, B. iv. 969. Had *Satan* been speaking to one of the orthodox, instead of *limitary*, he would have said, I suppose—*pacing in the trammels of the Church.* See *Middleton's* Free Enquiry.

delusion. Now, if *to think*, be to substitute heterodoxy, and a lying spirit, in the place of sound faith, and the spirit of truth, *George Fox* and his adherents ought to sit very high in the synagogue of *thinkers*; and if the author should still profess to *think*, in this sense, it may not be an unprofitable mortification to him, to see how much nearer the *thinking herd* approach to brutality, than those whom he is pleased to sneer for slavishly embracing the *creed of their fathers*.

He allows, indeed, that an *uniformity of profession may be both practicable and useful; and that it seems in some degree necessary—for the good of society**. In this, if I am not so unhappy as to misunderstand him, he sinks the Christian religion into a political scheme, calculated for the preservation of peace, or the *outward forms of society*†, and intended only to make men hang together like a swarm of bees, which at the end of the summer, are to be smoaked out, and buried in the earth. But the essential worth of the Christian faith, is its great promise not only of this life, but of *that which is to come*. The good *of society*, without any thing farther, will sound very flat and dead in the ears of all those whose *hopes* are *full of immortality*; and is seldom recommended merely of itself, but by your little philosophical dabblers, who either disbelieve the resurrection, or do not expect to receive any advantage by it.

If an *uniformity of profession* be all that is necessary, and if even this be no farther necessary, than for the preservation of peace; then *any national religion*, established and agreed upon by compact and consent, would answer the end as well; since the

* P. 9. † Ibid.

external regulation of society would not, in this case, depend upon the *kind* or *quality* of the *religion*, but upon the *uniformity* with which it is *professed*. This sentiment, which savours strongly of infidelity, is nearly related to some others which I shall extract from the celebrated Dr. *Middleton*, who in his angry letter to Dr. *Waterland** has the following grave remark upon the *immorality* of *Tindal*'s scheme. "Should he then gain his end, and actually demolish "*Christianity*, what would be the consequence; what "the fruit of his labours, but confusion and disorder, "till some other *traditional religion* should be settled "in its place, till we had *agreed* to recal either the "*gods* of the *old world*, *Jupiter*, *Minerva*, *Venus*, &c. "or with the *idolaters of the new*, to worship *sun*, "*moon*, and *stars*; or instead of *Jesus*, take *Mahomet*, "or *Confucius*, for the *author of our faith?*" And to the same purpose, *p.* 55. "But should we consider it "(*Christianity*) as the *best of all other religions*, the "best *contrived* to promote *public peace*, and the *good* "*of society*—then his crime will be aggravated in "proportion—since, as is said above, some *traditional* "*religion* or other must take place, as necessary to "*keep the world in order*."

I shall dismiss these sentiments with observing briefly, that a political agreement in the idolatrous republics of *Rome*, and *Athens*, and peace and union under Christ in the *household of faith*, are things as different in their nature as in their value and importance; the former being wholly built upon temporal considerations, and intended to prevent fellow subjects from cutting one another's throats; though the principles they went upon often made them do it, and

* P. 51.

were more frequently productive of anarchy, disorder, and bloodshed, than of order, peace, and wholesome discipline. The latter is grounded upon an *uniformity of saving faith*, revealed in mercy to lost mankind, by the righteous Judge of all the earth, and implanted in the hearts of the meek and lowly; enabling them to bring forth those uniform and genuine fruits of love and charity to their fellow-redeemed, which will entitle them, as a nation, to the protection of God in this life, and at length exalt them to a place in the glorious assembly of the first-born, in the regions of everlasting bliss and immortality.

But it was his interest to make an *uniformity of belief* a matter so slight and trivial; or, if of any consequence, a *scheme* quite *impracticable;* and to recommend, instead of it, that *uniformity of profession* which would be no better than *deliberate hypocrisy;* that his readers might be the better prepared to receive his opinion concerning *subscriptions:* for as it is the design of his work to deny the consubstantiality and co-eternity of the ever-blessed Trinity, to which doctrines, as they now stand in our creeds and articles, he hath by a subscription declared his *unfeigned assent;* it must alarm the honest part of his readers, and put them upon enquiring, what method he has found of quieting his conscience? Why, truly, a very odd one; for it is his opinion, that *a man, for prudential reasons, may honestly subscribe and submit* to the use of *one established form, though he in his private opinion may think another to be better*;* and as for such of his brethren who differ from him, they *consider subscriptions in the same light with the bigotted members of the Church of* Rome †.

Some writers would be grievously at a loss, if they

* P. 9. † P. 17.

were not permitted to play the Church of *Rome* upon us, when they have nothing else to say for themselves. The *articles* of the Church of *England* are the best security we have against the errors of the Church of *Rome*. When *Arianism* is let in upon us by the breaking down of our ecclesiastical fences, Popery may enter at the same breach: therefore the bigotted members of the Church of *Rome* never yet were so blind to their own interest, as to take part with those who are for keeping up the credit of our creeds and subscriptions; but, unless they are sorely belied, have co-operated against them in disguise with discontented parties of every denomination. He that considers this fact, will not be tempted to think lightly of moral honesty, or Christian fidelity, because a designing writer is pleased to stigmatise such parts of it with the name of popery, as really have nothing to do with popery; or if at all concerned with it, are directly against it. For if we are not *strictly bound* by a subscription to be Christians and protestants, we may subscribe with our hands, and declare with our lips, and yet in our hearts be very *Papists, Jews, Mahometans*, or what we please.

I must therefore ask, for what purpose any man subscribes to, what the author calls an *established form*, that is, to the *book of common prayer*, and all the doctrines therein contained, but to satisfy the Church that he *believes them?*

It hath often been insisted upon, and that with the utmost truth and propriety, that our articles are articles of *doctrine*. That kind of *assent* which is given to *Christian doctrines*, we call *faith;* therefore, when a person declares his *assent* to these doctrines, we must of necessity understand that he *believes* them; or, that the Church of *England* is so loose in its

obligations, as to allow a man to declare one thing, and mean another.

If such prevarications as these should be admitted, how can the state be secure of any man's fidelity, or the king of his allegiance, when the same subtilties which can explain away his ecclesiastical subscription, will prevent the most solemn state oaths from binding him? This is such a violation of truth and honesty, as must give offence to every one who wishes well either to the Church or state; for should such loose principles prevail, the most important contracts, nay (I repeat it again) the most solemn oaths, on whatsoever occasion submitted to, may be broken asunder by those who are resolved to have the liberty of turning with every blast.

He may laugh, if he pleases, at some who *take occasion, from the form of declaration of assent, to brand those who presume to doubt, or differ from them in any of their* IMAGINARY ORTHODOX *notions with the imputation of perjury, or at least of hypocrisy*;* for whosoever sets up these principles must be guilty of one or both: and though the author were master of as much ridicule as a late *Irish Dean,* any plain man, who will abide by his common sense, might upon this subject at least be an overmatch for him.

But he has found out a remedy which he thinks sufficient, if not to remove these difficulties, yet to make him *pretty easy* † under them; if not to heal the wound, yet to stupify the part in such a manner, as to render it insensible: for though by the express words of the declaration, every clergyman is obliged to declare his *unfeigned assent and consent to all and every thing contained and prescribed in and by the*

* P. 17. † P. 12.

book of common prayer; yet since it is said in the *act of uniformity,* that he shall declare his assent, and consent *to the use of* all things contained in the said book, he may read the declaration with a *latent reference* *, to the intention of the act, and thereby assent to nothing more than *the use of* the things, which, in the essay-writer's opinion, *is very different from assenting to the things themselves* †.

Such *latent references* as take away the meaning of what a man declares plainly with his lips, would agree better with the character of a *Jesuit,* than that of a Protestant Clergyman. However, the reference here pleaded for is not reasonable; and if it were allowed, it would not come up to the author's purpose. It is not a reasonable reference, because it is much more natural, that the sense of the act should be gathered from the words of the declaration, than that the sense of the declaration should be explained by some preparatory expressions in the act; and to guard aginst this, or any other evasion of the declaration, it is purposely enjoined, that the declaration be made *in those words, and no other.* This was then imagined to be a full and sufficient security, the Church not being aware, that any protestant would borrow from the papists the doctrine of *latent references.*

But even granting (which I have neither right nor reason to do) either that these words were transplanted from the act into the declaration, or that in the declaration he might be indulged with a *latent reference* to them, this would not answer the author's purpose. For in the book of Common Prayer, *to the use* of which he gives his assent, are there not *creeds* and *articles,* as well as offices, prayers, and suffrages?

* P. 16. † P. 12.

And how a *creed*, or an article of doctrine, can possibly be *used* otherwise than by being *believed*, I own, I am wholly unable to see.

Besides, to say nothing of creeds and articles, how can any person assent to the *use* of such *prayers* as express supreme adoration to the persons of Christ and the Holy Spirit, when he has persuaded himself, and would persuade others, that such worship is *idolatrous?* It is presumed, what is here said may be sufficient to shew, that the *uniformity of profession* he would contend for, cannot possibly subsist without an uniformity of *faith:* for as the *profession*, which is to be *uniform*, must be a *profession of faith*, the difficulty will always remain, and we shall never be able to get clear of it so long as we have any religion or conscience left.

In short——Our Articles are articles of *doctrine;* and therefore every declaration of *unfeigned assent and consent* to them, strictly implies a *belief* of them: when the author, therefore, insinuates, that *a man, for prudential reasons, may honestly subscribe and submit to the use of one established form, though he, in his private opinion, may think another to be better*, he might have said in other words, "a man may ho- "nestly declare that he believes what he does not "believe:" nay, that he believes such things, as no man can be an honest Christian without believing, whether he declares it publicly or not.

Before I drop this subject, I must humbly take the leave of remonstrating to the author, that he knows all these shifts and evasions to be insufficient.—For if a clergyman may *profess* what he does not *believe;* or if a subscription for peace-sake to an established form be all that is required, what makes him so restless? why would he alter the *things themselves*, when he

confesses himself to be *pretty easy* in having assented only to *the use* of them? would he set his brethren right in articles of faith? No: that scheme is both *useless* and *impracticable:* yet, in contradiction to this principle, it is the purpose of his whole book to proselyte the church of *Ireland* to his own private sentiments, and (as hath already been observed in the *Preface)* he hopes to see them adopted as a *part of the established religion.*

But error is seldom so happy as to be consistent with itself; and from these contradictory principles, when laid together, it appears, that articles of faith, if drawn up according to his fancy, *are* necessary enough; but if published by the general assent of the church, and comprehending the doctrine of the purest ages, they are *not* necessary.

The subject of a *fraudulent subscription* having been largely and fully treated by Dr. *Waterland,* and that in a much better manner than I can ever hope to insist upon it, I refer the reader to his *Case of* Arian *Subscription,* and the *Supplement* to it, which have, and always may, give general satisfaction upon this point; and if the author had read them, he might have found a much greater difficulty in making himself, as he hath done, so *easy* under these circumstances.

Having thus endeavoured to misrepresent the *subscription* of the Protestant clergy, in order to lessen the obligation of it, he proceeds to set that of the *Nicene* bishops in the same light; that their subscription, when falsely charged with the same frauds, and degraded to a like insignificancy, may keep his own in countenance. He tells us, that at the council of *Nice,* the Emperor Constantine *allowed every one to put* their own sense *upon the word* consubstantial,

and not the sense that was intended by the compilers of the creed: and accordingly, Eusebius, *Bishop of* Cæsarea, *though he at first refused subscribing, yet when he was allowed to interpret the word* consubstantial, *as meaning* ONLY, *that the Son was not of the same substance with the creatures that were made by him; he then subscribed it, and so, in a little time after, did* Arius *. I will not say, that I *suspect* all this to be false, because I can *prove*, that there is not one word of truth in it, from the beginning to end; which the author, perhaps being conscious of, has spared us the trouble of being referred to his authorities.

For in the first place, the Emperor did not allow any of the subscribers to put a sense upon the word *consubstantial*, different from that intended by the compilers of the creed; and it would have been very strange, if he had instructed the Bishops how to understand a creed of their own compiling, being then but a *catechumen*, and neither then nor ever after so assuming as he is here represented. The word (Homöousios) *consubstantial*, was added to the creed by general consent, and is explained, not as meaning ONLY, *that the Son was not of the same substance with the creatures that were made by him;* but, according to the express words of *Eusebius*, which I here give at length, *that the Son of God hath no community with, or resemblance to, created beings; but that* in every respect *he is like to the Father only, who hath begotten him; and that he does exist of* NO OTHER SUBSTANCE OR ESSENCE BUT OF THE FATHER. *To this* (adds *Eusebius*) thus explained, *we thought good to give our assent; more especially, because we also knew, that some of the ancient learned and eminent Bishops and writers have made use of this term* Homoöusios, *in*

* P. 10.

their explications of the divinity of the Father and of the Son. Thus much therefore we have said concerning the creed published (at Nice) *to which* WE ALL AGREED, *not inconsiderately, and without examination, but according to the* SENSES GIVEN, *which were discussed in the presence of our most pious Emperor, and for the reasons aforementioned received with unanimous consent* *. This is part of a letter written by *Eusebius* † himself; in which there is no appearance either that the subscription of this learned Bishop was fraudulent, or that the Emperor indulged the subscribers with private senses of their own: for it is expressly said, that the Bishops present at the *Nicene* council, subscribed the Creed according to senses *given and agreed upon* publicly; five only, out of three hundred and eighteen, being of the *Arian* opinion. The author's representation of this affair, so different from the real fact, will be a sufficient excuse for us, if we exclaim in the words of bishop *Bull, quis cordatus fidem habebit* mendacissimo *isti hominum generi* ‡?

* Socrat. Hist. lib. i. cap. 8.

† If the reader desires to see a farther vindication of OUR *Eusebius*, as Mr. *Whiston* is pleased to call him, let him consult *A second Review of Mr.* WHISTON'S *Account of primitive Doxologies*, p. 19. The author of this pamphlet, and of the *Review* which preceded it, was Mr. *Thirlby*, a very young man, who exposed the unfair practices and mistakes of Mr. *Whiston*, with great learning and force of argument, so as to reduce the importance of his character in the eyes of the public. Mr. *Thirlby* was supposed to have been very much assisted in his criticisms, by the able and learned Dr. *Asheton*, of *Cambridge*, who could never be prevailed upon to publish any thing as from himself. Dr. *Cave* has an express dissertation upon the supposed *Arianism* of *Eusebius*, at the latter end of the 2d vol. of his *Historia Literaria*; in which the character of that Father is very sufficiently vindicated against the misrepresentations of *Le Clerc*, a disappointed *Hugonot*, who had strong prejudices against the clergy, and in his notions bordered very nearly upon *Free thinking*.

‡ Def. Fid. Nic. p. 144. §. 4.

But the account now before us will make it necessary to proceed a little farther: for the subscription of *Arius* is mentioned in so artful a manner, and shuffled in with that of *Eusebius*, as to make inexperienced readers believe they were both of the same complexion; whereas *Eusebius* assented to the consubstantiality of the Son in terms sufficiently clear and strong; but *Arius* under a very detestable subterfuge. We are told, that he wrote down his own heretical doctrine upon a piece of paper, which he concealed in his bosom; then appeared boldly before the Emperor, subscribed the Creed, and took a solemn oath, that he did really believe—*as he had written* *. This done, the Emperor dismissed him with these words. "If thy faith is right, thou hast done "well in swearing to it; but if it be still wicked, and "thou hast sworn notwithstanding, may God take "vengeance on thee for thy oath †." It will not be amiss here to add the concluding part of *Arius's* history; which I shall relate in the words of the very learned and pious Dr. *Cave*, referring my reader, for the truth of the relation, to the authorities quoted in his margin, most of which I have taken the pains to consult for myself. The business of *Arius's* subscription was transacted on a *Saturday;* and in virtue of it, *Alexander*, the bishop of *Constantinople*, was enjoined to receive him the next day to communion. But "that very evening, or, as others report, the next "morning, *Arius* going through the streets with a "pompous train of his friends and followers, swelled "with the hopes of to-morrow's triumphs, was come "to a place in *Constantine's Forum*, when he found

* Socrat. lib. i. cap. penult.

† Ει ορθη σου εστιν η πιστις, καλως ωμοσας· ει δε ασεβης εστιν η πιστις σου, και ωμοσας, ο Θεος εκ του ορκου κριναι τα κατα σε. Athanas. Epist. ad Serap.

" himself necessitated to enquire for a place of ease-
" ment, where his spirits suddenly failing, the fate of
" treacherous and apostate *Judas* became his portion:
" he fell headlong, and bursting asunder in the midst,
" immediately expired. *Socrates* and others say, that
" the bowels, and all the *intestina*, with a vast flux of
" blood, issued out. His friends impatiently expect
" his return, till it seeming longer than ordinary, some
" went to call him, and *Eusebius* *, more forward
" than the rest, reproached his backwardness and neg-
" lect both of his friends and himself; but hearing no
" answer, they went in, and there found the wretch
" wallowing in his own filth and blood. His follow-
" ers were strangely surprised with the accident,
" which they could not but look upon as a fatal blow
" to their cause; though, to cover as much as might
" be the shame and terror of so infamous a death,
" they fled to their old refuge of lies and falshood,
" giving out, that his death was procured by sor-
" cery and magic arts.—Thus died *Arius*, the great
" incendiary of the church; and happy had it been,
" had his schism and his principles died with him †."

I had flattered myself, that the advocates of *Arius's* doctrine would have left his *person* to that infamy, from which they have never attempted to retrieve it, without giving the cause, in some respect or other, a worse look than it had before. But in the first volume of *Mosheim's* Ecclesiastical History, translated by Mr. *Maclaine*, minister of the English Church at the *Hague*, there occurred to me the following reflection on the death of this Arch-heretic in a note of the translator:—" After having considered this matter with
" the utmost care, it appears to me extremely probable,
" that this unhappy man was a victim to the resent-

* Of *Nicomedea*. † Cave's Lives of the Fathers, fol. edit. 1. p. 382.

" ment of his enemies, and was destroyed by poison, " or some such violent method. A blind and fana- " tical zeal for certain systems of faith, has in all ages " produced such horrible acts of cruelty and in- " justice *." By what steps the author discovered this *extreme probability*, it doth not appear. The ecclesiastical histories and writings of the fathers, have been open to other readers; and antiquity never furnished them with any evidence whereupon such a conjecture might be grounded. Indeed this writer doth not pretend to any; and it is plain he never found any, by his laying this black indictment in such vague and general terms, " poison, *or some such* violent " method." But the circumstances of his death are not to be reconciled either with poison, or any other method of human violence. He was to all appearance in health and high spirits a few minutes before the accident; and besides, we know of no poison that can expel the entrails. If he had been assassinated, his own followers, by the principal of whom he was attended in the instant after his death, must have discovered marks of violence upon his body; and they wanted neither sagacity nor malice to make the most of any such appearance. Nothing remains then, but the astrology and art-magic of the persecuted *Athanasius;* by imputing it to which, whatever may be pretended by the *Arians* of this age, the *Arians* of that have given us their own testimony that his death was *supernatural.* The circumstances of his death were notorious throughout the whole city of *Constantinople*, and, as *Socrates* adds, in a manner throughout the whole world: the Emperor was very much alarmed, and his own party for a while were confounded, all

* P. 219. n. y.

men looking upon it as an instance of remarkable vengeance immediately fallen upon him from heaven. This, however, is a persuasion of the ancients, which, as Mr. *Maclaine* thinks, will find "but little credit in "these times." That may be: but then if the incredulity of this age is to be admitted as a test of falsehood, we must do justice on the other side, and admit the credulity of the age (credulous enough on some subjects) as a test of truth: then we may shut up our books, and leave incredulity to determine, that *Arius* did not die by the judgment of God; while credulity affirms, without reason or evidence, that he was actually murdered by the bloody-minded orthodox. This method, for the brevity of it, will be extremely convenient, and will give an entire new face to the whole history of the ancient church.

The supposed murder of *Arius* then hath nothing to rest upon but the following reflection, which is improperly worded, and very injuriously applied: "a "blind and fanatical zeal for certain systems of faith, "has in all ages produced such horrible acts of cruel- "ty and injustice." Systems of *error*, such as the heathen system, the Apostate-Jewish system, the *Arian*, and the *Papal* systems: these, and not that system of *faith* which the fathers of the *Nicene* council had derived from Christ and his Apostles, have been followed with a *blind* and *fanatical zeal:* and as men *persecute others* only when they cannot *justify themselves*, all these systems being defective in point of reason and argument, could never put up with contradiction, and were therefore productive of the most horrible acts of cruelty and injustice, to which may be added all the excesses of lying and calumniating: while the orthodox faith, from the first planting of Christianity, instead of persecuting, hath been ex-

posed in all ages as the object of malice and persecution to other systems. If the *Nicene* Christians had torn the flesh of Pagans from their bones, and roasted them alive upon gridirons, had crucified the Jews, and drawn together five thousand armed soldiers to force *Athanasius* upon the church, as the *Arians* did to drive him out, and assassinate him, &c. &c. they might then have been naturally enough suspected of other acts of cruelty and injustice; though such a suspicion would not be a sufficient warrant with historians of credit, for charging them with any particular act without some particular evidence, of which, in this case, the author hath not produced one syllable; but hath only shewed us the strength of his wishes, and the bias of his inclinations. The seditious practices of *Arius's* life, the impiety and ill effects of his doctrine, together with the terror and infamy of his death, have reflected so little credit upon his party, that they are tempted to blanch his history at the expence of the orthodox. This however is not to be done by a stratagem so barefaced as that of the learned Mr. *Mosheim's* translator: for although the credulity of some men, in such matters as make *against* the church, is now risen to an extravagant height, there are many still left, who are not quite supple enough to take an author's *bare word* for a *capital* crime, supposed to have been committed *fourteen hundred years before he was born;* and this against all the reason and circumstances of the fact, together with the express testimony of the age in which it happened. If this be the way of improving an history of the Church, I shall expect shortly to see some annotator rise up, and do justice to the character of *Judas:* whose death having been attended with the *Arian* symptom of his *bowels gushing out,* on which account *Epiphanius*

scruples not to observe, that *Arius* died, καθαπερ και Ιουδας ποτε, *as* Judas *did of old;* it may appear *extremely probable* to a person who considers the matter with *the utmost care,* that he died by *poison, or some such violent method,* and was a *victim* to the *blind* resentment of St. *Peter,* and the other apostles, in their *fanatical zeal!* I represent these things, not out of any hatred or contempt for the persons of the *Arians,* but that they may stop a little, and consider, to what groundless, indeed to what iniquitous, shifts they are driven to varnish a bad cause, not to be maintained but by calumny, clamour, or violence; and these are not the marks either of truth, or of Christianity.

We are now returning again to the *act of uniformity;* the author of the Essay having imagined, that "these "words, *to the use of,* were omitted with design," (in the declaration) "as a snare to oblige *poor conscien-* "*tious men* to give up their livings;" and accordingly he tells us, "there were 1800 persons deprived of "their livings rather than submit to the terms pre-"scribed *." Now supposing all this to be true, the cause for which *he* is pleading can receive no advantage by it, as it never was espoused, to the best of my knowledge, by any one of the persons thus deprived: and I make no doubt but that many of them would rather have submitted to be burnt alive, than subscribe to the doctrines advanced in an *Essay on Spirit.* But to speak the truth, the characters of these poor conscientious men, and the circumstances of their deprivation, are scandalously misreported, to bring an odium on the *act of uniformity,* and the present *constitution* of the church of *England.* This is the scope of all that super-abundance of *charity* af-

* P. 13.

fected by this writer; who ought to be reminded, that when charity is all of it placed in one of the scales, and there is not a drachm left in the other, it is no longer charity, but *partiality* and *injustice.*

The most authentic account of the expulsion of the *Calvinistical* ministers by the *act of uniformity* after the *Restoration,* is delivered down to us by the earl of *Clarendon,* whose credit as an historian is too well established to need any of my recommendations; and that he was furnished with the best materials cannot be questioned, himself having been the principal agent in the transactions of that time.

The case is related by our author with these three circumstances. 1st. That the number of the deprived ministers was 1800; 2dly. That they were *poor conscientious men;* and 3dly. That the declaration which required their *assent to all things* in the *Common Prayer,* was the reason of their nonconformity.

1. As to their *number,* the noble historian assures us, that the presbyterians themselves, in their petition to the king against the act of uniformity, made it "*five times more than was true* *;" and that "the "greatest of these ministers, after some time," (when the contributions of their own faction began to slacken) "subscribed to those very declarations, which they "had urged as the greatest motives to their noncon- "formity. And the number was *very small,* and of "*very weak and inconsiderable men,* that continued re- "fractory, and received no charge in the church †."

2. The following extract will shew how far they deserved the character of *poor* and *conscientious.* "There was scarce a man in that number, who had "not been so great a promoter of the rebellion, or

* Contin. of *Clarendon's* Life, p. 157. † Ibid. p. 161.

" contributed so much to it, that they had no other " title to their lives but the king's mercy; and there " were very few amongst them, who had not come " into the possession of the churches they now held, " by the expulsion of the orthodox ministers who " were lawfully possessed of them, and who being by " their imprisonment, poverty, and other kinds of " oppression and contempt during so many years, " departed this life, the usurpers remained undis- " turbed in their livings, and thought it now the " highest tyranny to be removed from them, though " for offending the law, and disobedience to the go- " vernment *."

Then thirdly, though it be true that they were offended by the declaration mentioned by the author, it is false that this was the whole ground of their nonconformity, or, as he expresses it, the *snare* that *obliged* these *poor conscientious men to give up their livings;* for the act of uniformity contained another declaration, which required them to renounce their *solemn league* and *covenant;* and their zeal to this bloody engagement was at least as strong as their aversion to the liturgy. This appears from the words of their own inflammatory exhortations to their proselytes, whose old animosities, then very likely to subside, they endeavoured to keep alive by assuring them, that " they " could not, with a good conscience, subscribe either " the one or the other declaration: they could not " say, that they did assent or consent in the first, nor " declare in the second, that there remained *no obli-* " *gation from the covenant* †." For a farther account of these men, and the times in which they lived, I refer the reader to the earl of Clarendon's history of his own

* P. 157 † P. 156.

life; a work which of late years hath done so much honour to the *Oxford* press. He will there see the workings of different factions, and the effects of different principles, on the peace, order, and prosperity of the commonwealth. I mention this work of *Clarendon* in a more particular manner, because I saw it lately declared in a newspaper by some outrageous libertine, who being employed in propagating the old rebellious principles of that age, would have all their horrible consequences buried in oblivion, that his writings ought to be *burnt by the hands of the common hangman*. In return to which, I shall only say for myself, that if any production of mine should ever be worthy of so great an honour, I could wish it might live and die (by any kind of death) with the writings of the earl of *Clarendon*.

I have already taken some notice of a sarcasm upon the orthodoxy of this church, which, in the judgment of the *Essayist*, is no more than *imaginary orthodoxy*. How far the reformers of our liturgy were carried by their *imaginations*, he does not expressly say: but from the temper of his phraseology, and the latitude of his expression, it is easy enough to foresee, that there will be something new and curious, when he comes to explain his sentiments concerning *orthodoxy*, together with its opposites, *heresy* and *schism*.

First then, for his *orthodoxy*; which, *according to the* common sense *of the word, is constituted by the established religion of any country: and hence it comes to pass, that a person may be esteemed as very* orthodox *in* England *or* Ireland, *who would be deemed as an* heretic *at* Rome, *or in other countries* *. *Orthodoxy*, then, is nothing fixed and stated, but changes its nature

* Ded. p. 23, 24.

according to the different temper of the climate it resides in, and, *Chameleon*-like, can assume any colour it chances to sit upon, and still be as good *orthodoxy* as it was before. This, it seems, is gathered from the *common sense* of the word: but if what is here taken as the common sense of orthodoxy, be an *erroneous* or *abused sense*, nothing but error can be inferred from it. And that it is such, must be evident to every one who is able to construe the *Greek* (ορθοδοξια) or knows that in the primitive ages, it was used only to denote *the right opinion*, that is, the Christian faith in general, as received in the Catholic church planted by the apostles, which, in their days, was one and the same all the world over; and none but the faithful members of this *one* communion were termed *orthodox*. To this purpose Theodoret observes, τῳ υπερ των αποστολικων δογματων αγωνιζομενῳ, ορθοδοξος ονομα*, *we call him orthodox, who earnestly contends for the apostolic doctrines*, that is, *the faith once delivered to the saints* by the Apostles. Thus also, when it is said of the three thousand converted *Jews* †, that *they continued stedfastly in the Apostles' doctrine and fellowship*, it is perfectly the same, as if they had been declared, in one word, to have been *orthodox:* and therefore every particular church now subsisting in the world, is *more* or *less* orthodox, in proportion as it approaches nearer to, or is more remote from, the purity of the apostolic times.

But, on the contrary, if any point of doctrine, whether right or wrong, may, by a strange abuse of the word, be esteemed *orthodox*, because it makes a part of the *established religion of any country;* then the author's definition, if admitted and applied, will prove, that any particular church may be *orthodox*, where it

* Pref. ad Dial. † Acts ii. 42.

is *heterodox;* which is, what we commonly call, a contradiction in terms. And yet, proceeding upon a fallacy easily detected, he descants, through twenty pages, upon the crime of *heresy;* measuring it all the way by this false rule of equivocal orthodoxy, and setting it forth as an insignificant deviation from any established form, which, as it happens, may be sometimes right, and sometimes wrong. I will run over these pages, and extract in short, as well as I can, the sum of that doctrine they contain.

Accordingly, I find, that six of them * may be reduced to the following propositions—The Christianity of the Apostles was, by the blind Scribes and Pharisees of the *Jews*, called *heresy*—and therefore, *it is possible that an heretic may be in the right.*

No; nothing can possibly be inferred from hence, but that a person who is *in the right*, may be *falsely called* an heretic by those who are *in the wrong.*

In the course of these observations upon heresy, he is pleased to produce a text from St. *Paul*, in which, by the assistance of a large comment, the Apostle is tortured till he delivers a very singular account of this crime, together with the reasons for which the church is empowered to inflict a punishment upon those that are guilty of it: an account, so foreign from the purpose of that glorious instrument of the Holy Spirit, that I dare be confident, he would rather have suffered martyrdom, than have submitted to deliver it. The text is this—*A man that is an* heretic, *after the first and second admonition, reject: knowing that he that is such, is subverted, and sinneth, being condemned of himself* †. From which the author presumes in his comment, than an heretic is such, not

* From p. 22 to 28. † Tit. iii. 10, 11.

for the sake of any destructive opinion he maintains in opposition to the truth, and to the extreme peril of his own soul, but that *he sinneth, by persevering therein after admonition:* and that this *perverseness of his will, not the error of his judgment, is the cause and foundation of his excommunication* *.

So that it is the *admonition* an heretic receives from the church, which makes him become guilty of that very crime for which he is *admonished!* and he commences a complete heretic immediately upon his excommunication, and not before : because, if it is the ecclesiastical censure which renders him guilty, his guilt must increase with the severity of that censure; and when the censure hath arisen to its full growth, the crime likewise must have done the same. But a small attention to this matter will enable us to perceive, that here we have a false account of *schism,* instead of a true account of *heresy;* and that upon this the author proceeds in what follows.

For it is declared moreover in these words of St. *Paul,* that an heretic is *self-condemned;* at which passage we are directed by a very judicious marginal reference, to *Acts* xiii. 46, where *Paul* and *Barnabas* tell the *Jews,* upon their rejecting the Christian faith, that they *judged themselves unworthy of everlasting life.* This therefore was supposed by those pious men, who made the reference, to contain that very sentence of condemnation, which an heretic passes upon himself: but the Essay-writer, agreeable to his usual method of taking the perspective by the wrong end, diminishes it down to a petty conviction only, of his wilful *perseverance in opposition to the church;* which exposition does not touch upon the meaning of the text; since,

* P. 28, 29.

in other words, it will stand thus—*An heretic is sensible that he is condemned by the church*—whereas, on the contrary, the Apostle has asserted in terms, that he is *condemned by himself;* that is, he is sensible of his guilt, and accused by his own conscience. From the whole of what our author hath said upon this subject, we may collect this unscriptural definition of heresy —It is an offence, not against the revealed will of God, and the concerns of eternity, but against the will of man, and the outward forms of society; not against the faith, but against the church that abides by it. Which, in effect, is to suggest, that the church sanctifies the faith; whereas, on the other hand, it is always taken for granted, that the faith sanctifies the church.

And what are the motives which excite him thus to diminish this vice, and improve it, if possible, by *speaking smooth things, and prophesying deceits* about it, almost into a Christian virtue? Why it seems the words, *schismatic* and *heretic, are sounds which ever since the days of* Popery, *occasion wondrous horror in the ears of the vulgar**. And as he is apprehensive, that many of his brethren, upon discovering his attempt to corrupt the doctrines of the church, and disturb the peace of it, will load him with these opprobrious names, he esteems it his interest to explain away their true meaning, and to brand those with the name of superstitious and papistical *vulgar*, who shall apply to him, in their proper sense, such nauseous appellations. By this means, whatever noise they may chance to make in *his ears*, he may contemplate his own interpretation of them, and continue to enjoy his repose.

I cannot better obviate these dangerous insinuations, than by setting down a true description of *heresy*, as

* P. 19.

it stands in the Holy Scriptures; which being dictated by the infallible Spirit of God, and written before the *days of popery*, cannot be charged with inflaming the account of any vice, or of adulterating its own divine truth, with any hot and impure spirits, distilled therefrom in after-ages, by the superstitious church of *Rome*. To proceed then—

2 Pet. ii. 1. *There shall be false teachers among you who privily shall bring in damnable heresies,* or (αιρεσεις απωλειας) *heresies of destruction.* Heresies, therefore, are *damnable;* that is, they lead their advocates and propagators to *destruction;* and in general they are *privily brought in,* (παρεισαξουσιν) they are carried round about, and introduced at some private entrance; they do not make their approach with that undisguised honesty, which fears no discovery, but steal into the household of faith—under the masque of conscience.

The apostle goes on—*even denying the Lord that bought them*—yea, these *false teachers* shall, to complete their guilt, *even* dare to deny the Lord that *bought them;* either by rejecting the ransom he hath condescended to pay for them, or by disowning that he, who paid that ransom, was *the* LORD.

The remaining part of the verse declares, that they *shall bring upon themselves swift destruction.* Though for a short time they may escape the terror of an earthly tribunal, yet the eye of God can penetrate into the inmost recesses of their hearts; and his arm will at length drag them forth from their hiding-places, to appear at the bar of his tribunal, whose mercy and long-suffering they have abused and affronted: though they may delude themselves with a vain presumption, that they can contradict God, and yet be in the right; that the matter they are upon is *barely speculative,* and such as God careth not for; yet

if their crime be such as the apostle here means to describe, their *judgment now of a long time lingereth not, and their damnation slumbereth not.*

In 1 *Tim.* iv. 1. Heretics, or those who depart from the truth, and solicit others to *follow their pernicious ways,* are called *seducing spirits,* or persons actuated by that original seducer, who first tempted man to apostatize from the wisdom of God, and to follow his own lascivious fancy, in contradiction to an express command of his Maker : their heresies are termed *doctrines of devils,* invented by the adversary, and set up as rivals to the pure and saving doctrines of *Christ ;* and those who set forth and propagate such doctrines, are declared to be *ministers of Satan* *, artfully substituting and diligently preaching his word of death, instead of the *word of life ;* nay, proceeding so far as to call the former by the name of the latter, that they may render it the more palatable, and tempt their hearers to swallow down such poisonous impurities with greediness.

This I take to be the true account of heresy, because the Scripture gives it me, and because I find it insisted upon as such by all the pious writers of the ancient church, now so much despised and neglected : and if it is the true, surely we ought to tremble at seeing this destructive evil artfully recommended to the world, under the soft phrases of *an opinion barely speculative, a different mode of thinking !* If *an heretic* means no more than *one of a different opinion from the majority* †, whether that majority think right or wrong ; if, I say, this reasoning be true, then the Scriptures are false ; and it is of no importance whether a man be a Christian or a mahometan.

As I have alluded to the term, *barely speculative,* it may

* 2 Cor. xi. 15. † P. 32.

not be amiss more fully to remark this *writer's* strange misapplication of it: for by *opinions barely speculative,* he would have us understand the chief and fundamental mysteries of the Christian faith; nay, that very root and stock, from whence groweth all moral obligation to us as *Christians,* all strength and comfort in this world, and all our hope of everlasting salvation in the next. All this, as depending upon the *doctrine of the Trinity,* is, it seems, nothing but a mere lifeless theory, an empty subject for the mind to exercise its curiosity upon, and concerning which, it may think and imagine for itself with as great freedom, as it does about any baseless and airy fabric of modern *metaphysics.* But it is evident, the Scriptures gives no warrant to this distinction of *speculative* and *practical* duties; for when the *Jews* put the following question to *Christ—What shall we do that we might* work *the* works *of God?* his answer was—*This is the* work *of God, that ye* believe *on him whom he hath sent.* Where then is the difference between faith and works?

Since the principles of the christian faith, in common with those of all other religions, are (in the author's opinion) *barely speculative,* he seems to wonder that *men should be more displeased with one another for any difference of opinion about them, than for their being of different sizes or complexions;* and observes, that *for this, no reason in general can indeed be assigned* *. The *fact,* however, is not to be disputed: and that we may not be at a loss for the *reasons,* let us first consider the case of the *heterodox.* Truth and falsehood differ in themselves as really as light and darkness. In common life, this difference discovers itself in their effects. The Gospel assures us, that a *corrupt tree cannot bring forth good fruit;* therefore it is impos-

* Ded. p. 33.

sible that error in religion can be productive of peace, order, charity, and subjection for conscience sake; or that it can cease to be productive of hatred, malice, rage, and cruelty, so far as it hath an opportunity of following its inclinations. Bigotry to Paganism made the heathens persecute the Christians, because the fabulous characters and attributes of *Jupiter*, *Mars*, *Bacchus*, and *Venus*, could not be vindicated by other methods. Among Christians, persecution never found encouragement till they had errors to support by it. Papists do not burn a protestant because he disbelieves the Trinity, or the Incarnation, but because he denies the *corporal presence*, the *worship of images*, the vicarial character of the *Bishop of Rome*, &c. &c. In a word, truth defends itself by *reason* and *patient suffering;* error by *violence* and *cruelty;* and so there is a very particular reason why men, who are grossly mistaken, are *displeased* with others who *differ from them in opinion.*

There is also some displeasure on the part of the *orthodox*, for which they are not to be blamed, unless it degenerates into malice and hatred. Our blessed Saviour was pleased to express his approbation of the church of *Ephesus* in these words—*Thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not; and hast found them lyars**. St. *John* hath instructed us, that *whosoever abideth not in the* doctrine *of* Christ, *is not to be received by us into our houses, neither are we to bid him God speed,* (that is, we are not in any wise to encourage his attempt, or promote the success of it) *for he that biddeth him God speed, is partaker of his evil deeds*†. And our blessed Lord admonished his apostles, that if any one *neglect to hear the Church, he should*

* Rev. ii. 2. † 2 John ix. 10, 11.

be unto them as an heathen man and a publican; adding withal (on a very proper occasion) that divine authority upon which the church is to proceed — *Whatsoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven* *. It is now thought expedient that we should entertain very moderate and qualified sentiments about such passages as these; yet, we must not forget, that in the Scriptures there are such.

Seeing, therefore, it is absolutely requisite, that there should be a proper distinction preserved between such as are humble and believing, and such as are refractory and unbelieving, lest by encouraging the guilty, the innocent should partake of their crimes, and help to spread the infection; it is somewhat strange that the *Reverend Essay-writer* should spend several pages in the unnatural endeavour of bringing about a coalition between *Christians, Jews, Turks, Infidels,* and *Heretics;* not considering, that amongst such, it is impossible there should be any community of sentiment, or any hearty reconciliation. For if those who are on the right side are quiet, and at rest, those on the wrong are, through the implacable spirit of him that *from the beginning was a murderer,* so restless and impatient of contradiction, that they never will, or can be; and for the truth of this, I might appeal to the testimony of all ages.

There is a very plain rule, of resting upon the *most certain warrants of Holy Scripture,* and of having such a degree of charity for mankind, as to encourage none of them in sin; but this the author will not attend to, choosing rather to descant upon *fire* and *faggot,* as the sanction of human appointments in the church of *Rome;* as if there could be no differ-

* Matt. xviii. 17, 18.

ence between just reprehension for sin, and unjust persecution for righteousness sake: and on the other side, he takes great pains to recommend such a species of charity, as would obliterate the distinction between good and evil. His own charity, however, hath not withheld him from some very absurd and unjust reflections, of which the following is a specimen: for as the *conduct of mankind* (it should be *of Christians*) *is quite otherways* in this respect; that is, as they sometimes disagree, and will have *no fellowship with the unfruitful works of darkness, but rather reprove them;* he thinks this can be *attributed to nothing but* a vicious pride *in our natures, which gives us an aversion for every one that differs in opinion from us.*

If every man was left to make his own religion, and religion were nothing but *opinion,* then every man would have a right to be indulged in his own way: but if God hath published a religion from heaven, and commanded all men to leave their own inventions, and submit to what is revealed, the case alters very much. Then any man who troubles a christian society with the irreligious productions of his own brain, is both a blameable and a dangerous person. It may be observed in the phrase of this writer, that the Devil *differs in opinion* from many Christians: he hates the doctrines of the *incarnation,* the *satisfaction,* the *adoration of Jesus Christ,* and *submission to the will of God.* For these differences of opinion we may dislike the devil without any breach of charity. And should any man appear to think just as the devil does, and to speak of Jesus Christ and his redemption with more contempt than the devil ever dared to do in his own person, we should certainly be excusable if we expressed an aversion for

his opinions: though every good man would, at the same time, commiserate his condition, and pray for his repentance and restitution.

If it were impossible to *rebuke* men *sharply* for their wickedness and infidelity, without being guilty of a *vicious pride*, we should find ourselves obliged to charge some degree of this vicious pride upon the *Son of God* himself: who, while his heart overflowed with tenderness for an unbelieving and abandoned nation, could yet say to them, *Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?* And again, *Ye are of your father the devil.* St. *Paul* in like manner said to the *Jews* who refused to hear him, *Your blood be upon your own heads;* and, on another occasion, he hath this severe reflection concerning some, who by false doctrines made Christ of none effect: *I would they were even cut off, which trouble you.*

St. *Ignatius*, cautioning the Christians of *Smyrna* against some who preached a doctrine now maintained by the *Quakers*, speaks in this plain manner: "I "arm you beforehand against certain *beasts in the* "*shape of men* *, whom you must not only not receive, "but if it be possible, must not meet with: only "you must *pray for them*, that if it be the will of God, "they may repent, which yet will be very hard." No Christian will presume to say, that *Christ* or St. *Paul*, or the primitive *Martyrs*, were either mistaken in the notion, or deficient in the practice, of true charity: therefore charity doth not consist in a sceptical indifference toward all opinions, but may stand well enough with some of that zeal, which ill men are always ready enough to exert in opposition to the

* Θηριων των ανθρωπομορφων.

faith once delivered to the saints. It may seem to argue a spirit of benevolence and liberality in the eyes of the ignorant, if we pass over all the false opinions of the world: but it is every man's duty to take care, lest while he is affecting humility toward his fellow-creatures, he should be so saucy to his Maker as to assume a dispensing power over the divine laws; and by flattering other men in their sins, should be made a partaker in the guilt and punishment of them, while he hath already too many of his own to answer for.

In this dedicatory introduction to his Essay, our author hath several *pleas*, (*arguments* I will not call them) by which he would countenance his plan for reforming the doctrine of the Trinity, as it stands at present in our creeds and articles. It remains, therefore, that I extract these, and give them their answers separately, according to that order in which they occur.

Plea I. "If the church be not infallible any more "than the state, why may not that be amended as "well as the state? And why should we be more "afraid of breaking the peace of the church than of "the state? the peace of the one being full as neces-"sary to be preserved, as the peace of the other *."

No just parallel can, I think, be drawn between the fallibility, or infallibility of the church, and of the state, since they are not directed by the same rule, and are conversant about matters greatly differing from each other: the one about invariable truths, which concern the everlasting happiness of man, and are determined by divine revelation; the other about national or political principles of its own devising,

* P. 21. 22.

which, so far as they are built upon human authority or nationalcompact, may be varied at pleasure, as the different exigencies of times and occasions shall require; so far as they partake, in common with the ecclesiastical rule, of divine authority, these are as unalterable as the other. If, therefore, it can be clearly proved, that any *human errors* have crept into the church, any positions *contradicting* the word of truth, let them, in God's name, be reformed: but as to the essential articles, or substance of the christian faith, it must for ever remain as the Scriptures have fixed it.

Plea II. "I am under less apprehension for the "church than for the state; for as to the christian "religion in general, we have the sure word of pro- "phecy, that the gates of hell shall not prevail "against it; and as to particular establishments, I "should apprehend, that the freer they were from "errors, the more likely they would be to stand *." It is true, a candlestick, with a light burning in it, may be removed from one part of the house to another, without extinguishing the light; but yet the apartment, from which it is removed, having no light but what it received from it, will be left in the dark. The light of christianity will always burn *somewhere* till the end of the world; but no particular church or nation can from this prophecy receive any well grounded encouragement to tamper with the faith, through a vain presumption of its continuance, although the members of that church, under the specious pretence of snuffing the candle, are continually endeavouring to put it out. Suppose the christian religion, when expelled from *Great Britian,* should

* P. 45.

settle whole and entire in the city of *Amsterdam*, it would give us but cold comfort to reflect, that though the christian religion *in particular* had left us, yet the christian religion *in general* was still subsisting somewhere in the world.

Before any *particular establishment* is *freed from its errors*, we must ask, who is to judge of those errors? A council of learned and pious men, assembling in the fear of God, or one solitary objector, who is pleased to think that such reformers complied so far with *the humour of the times** in which they lived, as not to have affected a *thorough reformation?* If we admit the *author's* judgment, we shall have that very doctrine (with many more) expunged as an error, by a departure from which, a way was prepared in the eastern churches for that desolation brought upon them by the imposture of *Mahomet;* which prevailed only in those parts of the christian world where *Arianism* had first been admitted.

Plea. III. "It is manifest, that before the reforma-
"tion took place, the same arguments were then
"made use of, against any innovations in religion,
"that are now; and all alterations were as much de-
"claimed against †."

Hence this *writer* means to insinuate, that as a reformation in religion was once made, against an *unreasonable opposition*, and the church freed from its errors, a reformation (how wildly soever it be demanded, or reasonably proposed) ought to be made again; that is, there always may be a reformation of a reformation; and because the church, at the time here mentioned, had many errors, and was cleared of them: therefore she must have many more, and may

* P. 19. † P. 47.

be cleared of them again. At which rate of arguing, a man may easily prove that *Mary Magdalen* had fourteen devils; and that because seven were cast out, seven more must have staid behind.

Plea IV. "If a storm should arise, the church "may run a risque of having that tree torn up by "the roots, which might have been saved by a little "pruning *."

Whence is this storm to arise? not from any *Popish* power; because then the most advisable method would be, not to lop or to *prune*, but to engraft fresh branches upon the old stock. It is therefore to arise from the opposite quarter; that is, either from the dissenters, or such members of the church as are corrupted with the *Arian* opinions. The author when he penned this suggestion, forgot himself a little: otherwise he would not have put so much *storm* and *tempest* into the composition of his friends.

But what can he mean by *a little pruning?* If the *tree* here spoken of is the *Christian Faith*, at present growing in the church of *England*, the doctrine of a *Trinity in Unity* is the *root* of it: and whoever peruses our *Liturgy*, will find this doctrine so closely interwoven with all the forms and offices of it, that the *Reformation* for which he is pleading can never take effect, till the tree is cut up by the root. If this should be our method of *pruning*, we shall have little to fear afterwards: for when his *tempestuous* friends come to rip and rend, there will be nothing left for them to do.

Plea V. "The most proper method that could be "taken to render the church of *Ireland* truly *catholic*, "would be—to open the gates of its communion as "wide as was consistent with the gospel of Christ †."

* P. 53. † Ded. p. 62.

How wide the *author* thinks that to be cannot exactly be determined, till he speaks more explicitly: but we ought to be very cautious how we enter upon this *widening* scheme, for fear of making a fatal mistake—for *strait is the gate which leadeth unto life;* as on the contrary, *wide is the gate which leadeth to destruction, and many there be which go in thereat* *. It may be said, without giving offence to any sincere believer of the churches of *England* and *Ireland*, that if they were opened as *wide* as some of our modern reformers would have them, they might pretty much resemble those described by the poet,

——— *The gates wide open stood,*
That with extended wings a banner'd host
Under spread ensigns marching, might pass through
With horse and chariots rank'd in loose array †.

As to the *Catholicism* here proposed, it is merely ideal, and all the wit of man could never reduce it to practice. For no church can subsist as such without a common form of public service; and this service must be built upon the *doctrines* received. But I desire to know, how it would be possible to frame such a service as should agree to the contrary doctrines of the *Arians, Socinians,* and *orthodox* Christians? what is *religion* to some, is *idolatry* to others. I say nothing of the *Presbyterians, Anabaptists, Independents,* and other forms which were found so irreconcileable with each other in the age of *Catholicism,* when the gates of our communion were torn off their hinges by the Puritan faction. The experience of that age, as the distractions of it are described by *Edwards,* an honest Puritan, in his *Gangræna,* ought to convince our *Catholic* experimentalists, that their princi-

* Matth. vii. 13, 14. † Par. Lost. B. II. l. 884.

ples, instead of uniting men, do sow the seeds of discord so effectually, that all religion would either demolish itself, or be soon laughed out of the world, if it were to exist in the motley forms of the last century; when all the same pleas which the Presbyterians had used against the church, were turned against themselves, and they had the mortification to hear the *Independents* publicly praying, that the *Presbytery might be removed, that* Christ's *kingdom* (meaning their own way) *might be set up* *. The dissenters, therefore, if they know their own interest, will think themselves more happy and secure under a toleration, than any part of them could be under an establishment. They may *all* be tolerated, but they cannot all have the establishment: and an *equal* claim to it could only set them together by the ears, as it did before; for which themselves could find no remedy but the *Restoration*.

Plea VI. "The preface to our *Book of Common Prayer*" declares that "*the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable, that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations may be made therein, as to those that are in place and authority should, from time to time, seem either necessary or expedient.*"

This passage is taken by the Essay-writer in as large and unlimited a sense, as if those pious men, who reviewed our excellent Liturgy, had thereby insinuated a permission to change the essential articles

* Edwards's Gangr. Part I. p. 35.

of faith therein contained, according to the various humours of every age; or to alter the *doctrine of the Trinity,* &c. in such a manner, as that the Liturgy might always wear a garb suitable to the cut of the times. Their concession will not countenance *his* proposed method of reformation, unless it be made to appear, that by such *forms of divine worship, rites, and ceremonies,* as are *in their own nature indifferent and alterable,* they meant *Creeds, Articles,* and all other *essentials* of the *Liturgy;* for these are the points wherein he would contend for an alteration. But this is such an indulgence, as those faithful and judicious men well knew they had neither a right to grant, nor a liberty to accept of; and if they are permitted to speak for themselves, they will soon be cleared of the accusation here brought against them. For nothing can more expressly set aside such a loose acceptation of their words, or more justly characterize all our reforming adventurers, than the lines which immediately follow the above passage, extracted from their Preface to the *Book of Common Prayer.* Their observation is this: "Accordingly we find, that in the "reigns of several princes of blessed memory since "the reformation, the church, upon just and weighty "considerations her thereunto moving, hath yielded "to make such alterations in *some particulars,* as in "their respective times were thought convenient: "yet *so,* as that the *main body* and *essentials* of it (as "well in the *chiefest materials,* as in the frame and "order thereof) have still continued the same unto "this day; and do yet stand firm and unshaken, not-"withstanding all the vain attempts, and impetuous "assaults made against it, by such men as are *given* "*to change,* and have always discovered a greater "regard to their own *private fancies* and interests,

" than to that duty they owe to the public." They likewise inform us, that after the restoration, " divers " pamphlets were published against the *Book of Com-* " *mon Prayer,* by those who, under the usurped " powers, had made it their business to render the " people disaffected thereunto; the old objections " were mustered up, with the addition of some new " ones, to make the numbers swell." And that at the time of their review, " of the sundry alterations " proposed to them, they rejected all such as were " either of dangerous consequence (as *secretly striking* " *at some established doctrine,* or laudable practice of " the church of *England,* or indeed of the whole " Catholic church of *Christ*) or else, of no conse- " quence at all, but utterly frivolous and vain."

It might have been as prudent, therefore, in the author, not to have meddled with this Preface; which is directed throughout against all such changeable minds, " as seek occasion of cavil, or quarrel " against the Liturgy of the church."

Every reader who hath considered the extravagant latitude of his reasonings against the present establishment of the church, will scarcely believe that he means to stop at *Arianism,* when he commends that *freedom of thinking,* which he supposes to have been promoted by the legislature, *not only since the reformation, but even since the revolution* *: and likewise what sort of principles they are, from whence that air of triumph arises wherewith he observes, that the *eyes of mankind have* (of late) *been greatly opened* †. If their eyes are opened in such a manner, as to make them see nothing but error instead of truth, and to know what God is, better than he himself does; happy would it be for them, if they were still

* Ded. p. 63. † Ibid.

blind. But I have such an opinion of my brethren and countrymen, as to think, that many of them at least, whatever they *may be* in time to come, are not *yet* persuaded, that knowledge, and wisdom, and judgment, is to be found no where but amongst those who have forgotten their *Catechism:* and that such a suggestion as this may now, and always, be a *slander* against the greater half of them, is all the harm I wish them.

We are now entering upon the work itself, the *Essay on Spirit;* which, I presume, is so called by the author, because, in the beginning of this work, he lays down a short system of metaphysical speculations, concerning the nature and essence of God, the Spirit of the world, or *anima mundi*, the operations and essence of the soul of man, together with the existence and power of angels, or created spirits. But before he hath advanced many steps into this system, he strikes into objections against the divinity of *Christ* and the *Holy Spirit*; works up his own metaphysical principles with what is revealed in the Old and New Testament; and then cements the whole together with those impure traditions of the *Rabbies*, which originally made the word of God *of none effect*, and were insisted upon by the *Jews*, after their dispersion, on purpose to deface the doctrines of the primitive Christian church.

It is not my intention to confront his system with another of the like nature; in doing which, I should only *fight as one that beateth the air;* and instead of shewing his errors, nothing could hereby be manifested but my own weakness. I shall therefore meddle with this system no farther than as it interferes with revealed truth; and shall remark, as I go along, his abuse of Heathen learning, and misappli-

cation of the Holy Scriptures; whence it will appear, that his speculations, however new they may be thought, are very ancient, and of *Pagan* original.

If, in the course of these remarks, I should sometimes be obscure and immethodical, I hope it will be chiefly owing to the author's less perspicuous manner of treating his subject: for when I peruse his book, I confess myself often puzzled to perceive the connection; and his arguments are frequently so dispersed, that it is no easy matter to collect them. However, that I may the more readily be understood, I shall divide my answer into several chapters: the *first* of which shall comprehend his notions concerning the nature and essence of God, the Spirit of the universe, and the human soul—the *second*, those relating to the existence and power of created spirits—the *third*, his objections against the divinity of the *Son*—the *fourth*, his objections against that of the *Holy Spirit*—the *fifth*, the extent and validity of his conclusion—the *sixth*, his enquiry into the sentiments of the primitive Fathers—the *seventh*, his misapplication of the Heathen *Trinities*—the *eighth* and last, his remarks upon the *Athanasian* and *Nicene* Creeds.

CHAPTER I.

IN WHICH HIS NOTIONS CONCERNING THE NATURE AND ESSENCE OF GOD, THE SPIRIT OR INSTINCT OF THE UNIVERSE, AND THE SOUL OF MAN, ARE CONSIDERED.

It must give us some surprise, to see the first scene of this *Essay* open with an *atheist* giving his definition of *God*. The author tells us, "The opinion of "*Spinosa* was, that there is no other *substance* in

" nature but God: that modes cannot subsist, or be " conceived, without a substance: that there is " nothing in nature but modes and substances: and " that therefore every thing must be conceived as " subsisting *in God* *." By which, if I am so happy as to understand him, he means—that as there is nothing in nature but *modes*, or various modifications of action; and as these *modes* cannot subsist without a *substance*, therefore all the motion or action which appears in nature, must proceed from the intimate presence of *God's substance*, expanded through the universe. Which opinion of *Spinosa* hath been supposed to terminate in *atheism;* because it asserts in other words, that the universal substance of *Nature* is *God:* which substance being really nothing more than inanimate matter, and the modes therein observable owing to material or *second* causes, under the direction and influence of the *supreme:* this opinion leaves us without any God at all, except that which all idolaters have allowed, *the creature rather than the Creator*.

How far the author's opinion coincides with this of *Spinosa*, will appear as we proceed. For according to him, " It may be asserted, that there is in nature but " one self-existent being, subsistence, or substance, " which, by way of eminence, may therefore be called " *the substance*, or, figuratively and comparatively " speaking, the *only being*, *subsistence*, or *substance* " *in nature* †." As to the first part of this sentence, we grant that there is but one *self-existent being;* but it cannot follow from hence, that there is but one *subsistence* or *substance;* because a *substance* (except when it is improperly used for the word *essence)*

* *Essay*, p. 1.—Spin. Op. Posth. Eth. par. i. p. 12. † P. 2.

always implies something *material;* whereas *a being* may be either *material* or *immaterial.* However, to make this somewhat plausible, he "would be understood to mean by these three words *(being, subsistence,* and *substance)* one and the same thing*:" that when the words are granted to be synonymous, whatever is proved of a *being,* may hold good of a *substance.* I take notice of this, because, in the next page, the Scripture is introduced giving its verdict in favour of this opinion. "When *Moses* (says he) "enquired of God, by what name he should make "him known to the children of *Israel, God* said, Thus "shalt thou say—I AM *hath sent me unto you*—which "is rendered by the *Sept.* εγω ειμι ο ων, *I am he that is,* "or that exists; as if, comparatively speaking, there "was no other *being* or *existence* but God †." In this comment, the *Essay-writer* hath dropt the words *subsistence* and *substance,* and introduced only those of *being* and *existence:* but as he would be understood to mean the same thing by all of them, we have his own authority for substituting one for the other as we think proper; and then his paraphrase upon εγω ειμι ο ων will be, "I am he that *subsists;* as if there were no other *substance* but *God.*" He adds, that "from this passage it probably was, that *Plato* borrowed his notion of the name of God, when he "asserted that the word εστι, *est,* is solely applicable "to the nature of God. And from him it probably "was, that the word ει, *thou art,* was written on "the door of the *Delphic* temple ‡." But the original text can, I apprehend, afford no room either for this comment, or for introducing these Heathen parallels. It is אהיה אשר אהיה, where the *Hebrew* root of the

* P. 2. † P. 3. ‡ P. 4.

verb אהיה *I am,* is הוה HOVAH *to be;* from whence is plainly derived the verb יהוה *Jehovah,* which, when given under a paraphrase, doth not *comparatively* denote the *only being,* or *substance,* but strictly and properly, Him, *which was, and is, and is to come;* and expresses the *self-existence* or *essential eternity* of the divine nature, as distinguished from *created* Beings, which have a beginning *a parte antè,* and a dependent duration *a parte post.*

As for the speculations of *Plato,* &c. concerning their false God, it is impossible to make them square rightly with the inspired appellations of the true; and such authorities being extremely vague and uncertain, will at any rate do the *author's* cause no service; for it is by no means clear, that *Plato asserts that the word* εστι *is* solely *applicable to the divine nature;* since he also asserts, that it is applicable to the essence of the human soul *. And moreover, while *Plato* tells us that ο ων (or, as he hath it in the neuter gender, το ον) is the only Being that *exists;* his scholar *Aristotle* holds, that it is the only Being which is abstracted from existence, or which does *not exist.*

The author next considers God as the *first cause,* and argues thus—" The consciousness of my own ex-
" istence necessarily leads to a *first cause,* which first
" cause can only be *one,* because two first causes are
" a contradiction in terms." And this argument is ushered in with the following caution: " I hope I
" cannot be thought so absurd or so impious, as to
" imagine that there are more Gods than *one* †." But his hope as to this particular, how confidently soever it may be expressed, is not well grounded: for this

* Ωσπερ αυτης (ψυχης) εστιν η ΟΥΣΙΑ, εχουσα την επωνυμιαν την του Ο ΕΣΤΙΝ. Phæd. §. 41. † P. 5.

very *absurdity* and *impiety* is imputed to those of the *Arian* persuasion, and I could never yet find that they were able to clear themselves. The orthodox believe, that the divine *essence* is *one*, and that a plurality of *persons* are comprehended by it. But the *Arians* assert, that the *substance* of God is only *one person:* yet allow at the same time, (as they must do, or turn *Deists)* that *Jesus Christ* is *God.* Now two different *substances* make two different *Gods;* and in all this they are so far from maintaining the divine *unity,* that it is hard to say wherein they differ from *Polytheists.* This author has exceeded them all. He owns very freely (as we shall see hereafter) that the name *Jehovah* is applied to the three persons of the Trinity; and, therefore, according to the interpretation of that word, which he himself must allow to be of the same sense with *Exod.* iii. 14. I AM THAT I AM, he must hold three *separate self-existent Beings,* which can differ only in name from *three first causes.* To allow that the only name of God which implies *self-existence,* is applied to the *second* and *third* persons of the *Trinity,* and then to argue that they are not *co-eternal* with the *first,* is to save the orthodox the trouble of exposing the doctrine of *Arius.*

Now we are upon the subject of *self-existence,* it will be proper to note, that *Christ* (on more occasions than one) assumes this characteristic of essential divinity. *Before* Abraham *was* (says he) I AM; describing his own existence by the *permanent present,* expressive of that mode of existence, which can only be conceived of the *supreme God,* or *first cause.* The comment of *Lucas Brugensis* upon this expression is —*Non dicit* eram, *sed* SUM, *ut notet constantem ipsius, et immobilem æternitatem* *.

* See *Pole* in loc.

This comment expresses the natural and obvious sense of the words; and is such as will occur to every reader whose head is not already pre-engaged with sentiments of another kind. The *Socinian* interpretation of this text being a very great curiosity, I shall take the liberty of inserting it, with a few remarks. *Before Abraham was, I am.* John viii. 58. The literal construction of the words leads us to this plain and simple truth, that before *Abraham* was born, or did exist, *Jesus Christ,* who speaks the words, had a being and did exist: consequently, it was no wonder that *Abraham* should have seen him. No, saith *Socinus,* the meaning is this—"πριν Αβρααμ γενεσθαι, be- "fore *Abram* can be *Abraham,* that is, the *father of* "*many nations,* Εγω ειμι, I, saith Jesus, must be the "Saviour and light of the world." So that the words contain a *monition* and a *commination.* The monition is, "that the Jews would believe him *to be the light* "*and Saviour of the world,* before the Gentiles should "be adopted into the number of *Abraham's children,* "and he thereby become *the father of many nations.*" The *commination* is not indeed expressed, but it is *implied;* viz. "that if once the Gentiles should be "admitted into favour, the Jews, for their infidelity, "should be disinherited and disowned for ever."

This amazing discovery was made by *Lælius;* and if we believe his nephew, *Faustus Socinus,—non sine multis precibus, ipsius Jesu nomine invocato, impetravit ipse**. *Erasmus Johannes* had the effrontery to say of it, *fateor me per omnem vitam meam non magis contortam interpretationem audivisse. Faustus,* it seems, had hoped better things of the said *Erasmus Johannes —sperabam te potius fassurum, nullam in vitâ tuâ*

* *Socin.* contr. *Eutrop.* p. 678.

Scripturæ interpretationem te audivisse, quæ hâc sit aut acutior, aut verior, quæve magis divinum quid sapiat, et a Deo ipse patefactam fuisse præ se ferat. Hoc profecto affirmare ausim, cùm Deus illi viro (Lælio *scil.*) *permulta aliis prorsus tunc temporis incognita patefecerit, vix quidquam inter illa omnia esse, quod hâc interpretatione divinius videri queat.* Socin. contra Eras. Johan. p. 505. cited by Dr. *Edwards* in his *Preservative against Socinianism,* Part iv. p. 84, where the reader may see an account at large of its manifold and unparalleled absurdities, all blasphemously fathered upon the Spirit of Truth. The process made use of in educing this marvellous construction is worth observing. First, the word *Abraham* is perverted from a *proper* name into an *appellative,* so that it doth not denote the *person* of *Abraham,* but the privilege and blessing implied in the *changing* of his name. 2. The word γενεσθαι is altered from denoting the *substantial formation* and *existence* of Abraham, into an accidental capacity, or spiritual mutation, whereby he was *made,* not a *man,* like all others at their *birth,* but an allegorical *father of many nations.* 3. The word ειμι, by which our Saviour expressed his own *real* and *substantial existence,* is made, in like manner, to denote his *office* of Messiah. And lastly, instead of a plain, direct, affirmative proposition, the words are asserted to contain a *monition* and *commination,* of which not one syllable is either expressed or implied, or was ever imagined to be by any human creature till the days of *Lælius Socinus*; who thinking his own private judgment too slender a foundation for all these wonderful things to rest upon, pretended to receive them by immediate revelation from heaven. The union of *heresy* and *enthusiasm,* which appears upon this occasion, is worthy of admiration; but I must return now to our Author.

Concerning the *first cause*, he affirms, that "every "thing which exists besides that, which way soever "it is brought into being, whether it be *begotten*, "*emanated, created*, or *spoken forth*, it must proceed "from, and owe its existence to, the WILL as well as "power of that first cause." There is nothing in the Scripture to authorise any such supposition, as this of the Son of God *owing his existence* to the *power* of the *first cause*. For by the application of the name *Jehovah* to him, he is *existence itself*; and the New Testament having taught us, that he is *the Power*, as well as *the Wisdom of God*; then if we admit this author's principles, we shall have the absurd doctrine, that the *Power of God* is *created* by the *Power of God*. However, to make this appear plausible, he adds, in a note, the opinion of *Athanasius* who (as he tells us) "acknowledges it to be impious to say that God the "Father was necessitated to act, even when he begat "the Son; and allows also, that neither the Son nor "the Holy Spirit are the first cause; but the Father "alone, and that the Son and Holy Spirit were both "caused *." In all this, he studiously avoids the word *creature*; though he takes care to express the same thing in other words, as the *Arians* always did: for which reason, *Athanasius*, in that very page †, to part of which the author refers us, thus appeals to his readers—"How manifest is their craft and equivoca-"tion! for while they are ashamed to call him *(Christ)* "the *work of God*, or a *creature*, they devise other "modes of speech, introducing the term WILL, and "saying, that unless he existed by the *will* of God, "God was necessitated to have a Son *against his will*. "But (adds he) ye impious men, who pervert every

* Ibid. † Vol. I. p. 512.

" thing for the sake of your *heresy*, who pretends to " ascribe *necessity* to God?" And this is his method of *acknowledging it to be impious to say, that God the Father was necessitated to act;* which expression, as it stands together with the context, appears in a light extremely different from what it does in the author's reference to it.

It is true, *Athanasius* does speak of the Father as a cause, but not in the author's sense of a *first cause*. " He *begets* the Son (saith he) and *sends forth* the " Spirit, and therefore, we call the Father a *cause* *;" but still he applies the term only to the *begetting* of the Son, and the *procession* of the Spirit, both of which are the terms of the Scripture. That the relation between any of the persons of the Godhead, is the same as that between the *cause* and the *effect*, or the *work* and the *maker* of it, is what *Athanasius* constantly denies; and to shew that the relation does not subsist in time but in eternity, he uses the *present* tense, and not the *past*, as this writer is pleased to do in translating his words.

In the course of his Essay, he hath screwed up the doctrine of an *attractive power in matter* to such a ridiculous height, that the great *Newton*, who generally expressed himself with much caution and reserve, and left his *attraction* open to a physical solution, and to the test of future experiments, would have owed him small thanks for the puerility of his speculations, as I may be allowed to call it without offence. I will extract, from this part of the theory, such passages as will enable us to form a judgment of it.—" When we " see a stone descend to the ground—the cause of " that motion must be some *spirit* or other—since as

* Γεννᾷ μὲν τὸν Υἱόν· ἐκπορεύει δὲ καὶ τὸ πνεῦμα τὸ ἅγιον, καὶ διὰ τοῦτο λέγεται ὁ Πατὴρ αἴτιος. Vol. II. p. 443.

" *nothing can act where it is not,* that power whereby " any body continues in motion, is as much the ef- " fect of some *concomitant spirit,* as the power which " first put it in motion *.—The tendency of one body " towards another, is from the attractive force of " some spirit, which attractive power being in pro- " portion to the quantity of matter, makes the dif- " ference of weight or gravity in bodies †.—Every " particle of active or attractive matter must be di- " rected in its motions by some *spirit, united to that* " *matter,* which may have just such a quantity of *in-* " *tellect* communicated to it by its creator, as will " enable it to perform those functions which are as- " signed it, in order to carry on the general œcono- " my of the universe ‡!" The philosophy of these passages agrees in part with that of some ancient heathens, particularly the *Stoics:* but our author's system differs from theirs in two particulars, which cannot be considered as improvements. 1. They supposed the active *spirit* residing in matter to be only *one,* and called it the *soul of the world;* but he hath divided this one into infinitely many. 2. To this spirit, as to the human soul, they gave a *body,* supposing it to reside in æther, air, or fire. But the spirits of his system do their work without the intervention of any active material fluid; which is as contrary to the sense of antiquity, as to the result of modern experiments, particularly those of electricity.

This intelligent spirit, by which we are to understand the *æther* expanded through the whole solar system, and united to all matter, is the *Athene,* called by *Athenagoras* ἡ φρονησις δια παντων διηκουσα, *a mind or intellect pervading all things:* which same *Athene* or *Minerva,* was no other than the active power of the

* P. 9. † P. 10. ‡ P. 11.

sun's rays, or of the æther diffused every way from his orb, as *Macrobius* delivers it from *Porphyry,* who affirmed, that *Minerva* was the *power of the sun, which* (besides its wonderful effects upon inanimate bodies) *even communicates prudence and intelligence to the human mind*.* The same thing we learn from *Jamblichus* concerning the *Egyptian* deity, *Neith* or *Neithas,* namely, that it was *θεου ονομα διηκοντος δι ολου του κοσμου, the name of a God who pervades all nature.* And *Tatian* accuses the *Greeks* with idolatry, for worshipping—*πνευμα δια της υλης διηκον, a* SPIRIT *which pervades matter* †. But as there is such super-abundant evidence to prove, that the most ancient heathens assigned the direction of all effects to an *etherial spirit,* endued with *intelligence,* I must not drop the subject without producing a little more of it. The author of the book *de Diæta* (supposed to be *Hippocrates,* though some think it more ancient) describes this subtile agent under the character of etherial *fire*—" Which " silently and imperceptibly governs and disposes all " nature. In this is life, sense, prudence, the power " of increase, motion, diminution, alteration, sleep, " vigilance ; and it doth, with an incessant activity, " direct all things, both in the earth, and in the airy " regions ‡." The ancient philosophers, according to *Cicero,* " divided nature into two parts, one of which " was active, the other passive." These they subdivided into the four elements; of which, *air* and *fire* have the power of *moving* and of actuating, while the others, *earth* and *water,* are passive, and disposed to

* *Saturn.* lib. i. cap. 17. † Orat. cont. Græcos, p. 144. Edit. Par.

‡ *Πυρ, οπερ παντων επικρατεεται, διεπον απαντα κατω φυσιν, αψοφον και οψει και ψαυσει· εν τουτω ψυχη, νους, φρονησις, αυξησις, κινησις, μειωσις, διαλλαξις, υπνος, εγρηγορησις· τουτο παντα δια παντος κυβερνα, και τα δε και εκεινα, ουδεκοτε ατρεμιζον.* Lib. i. Sect. 11.

receive their impressions *. With all this, the *igneus vigor* †, or *spiritus intus alens* ‡, of *Virgil*, and the intellectual *spirit* of our author, (though, indeed, he does not seem to understand it) perfectly agree.

And here, if by the way I may be permitted to give my opinion, I cannot but think that the heathen sages, bating their atheistical compliment of *intelligence*, talk very rationally of this powerful agent the *æther*; which, if considered as an inferior or *second* cause, under the direction of the *supreme*, and pursued in this sense, would certainly open a most entertaining scene of natural philosophy §.

We find this *Spirit*, and its operations, traced in brief by the author through the whole creation, under the name of *instinct*. "It is by *instinct* (says this "philosopher) that the minutest particles of matter "attract or repel each other: it is by *instinct* that "the flower of the field is directed in throwing forth "its leaves and its flowers, and forming its fruit in "due season: it is by *instinct* that the birds of the "air build their nests; and the beasts of the field "provide for themselves and their young ‖." All this is no better than an abuse of words: for *instinct* denotes that faculty in *animals* by which they differ from *plants*, and all other *inanimate* matter. It is true, the distinction in some species of each is almost imperceptible; and so it is in some cases between *instinct* and *reason*, which yet are essentially different.

The operations and effects of this *instinct* will help us to discover what sort of *agent* is here disguised

* *Acad. Quæst.* lib. i. cap. 6. † *Æneid.* VI. 730. ‡ Ibid. I. 726.

§ This hath been attempted since the former edition of the *Answer* to an *Essay on Spirit*, in an *Essay on the first Principles of Natural Philosophy*, printed for *Robinson* and *Roberts*; where the Reader may see, if he pleases, what hath been said upon this subject. ‖ P. 23.

under a term never before applied to it. He observes, that it is the same instinct, which enables the beasts, *&c.* to provide for themselves, and the flower to throw forth its leaves, and form its fruit: therefore this *instinct* is what the heathens called the *soul of the world,* and I find it commented upon nearly in the same words—*Hæc igitur est* ANIMÆ MUNDI *natura et dignitas—quæ cœlo ignes accendit, aëra ac mare luce æstuque replet atque attollit, terras* ANIMALIBUS PLANTISQUE *fœcundat, tellurem denique alternâ in ævum vice nunc pruinis, nunc* FLORIBUS VESTIT *. Or if we have a mind to take it from *Macrobius,* it will be still more express—FLORUM *species hic* DEUS (SOL SC.) *inseminat, progenerat, fovet, nutrit, maturatque* †. In like manner according to the true and proper sense of this affair, we read, in the Holy Scripture, of the *precious things put forth by the Moon* ‡, and of the *tender grass,* which springeth up from the earth, *by clear shining after rain* §. So that the *author's* account of *instinct,* brings us back again to the *Athene* of *Jamblichus,* and the *virtus solis* of *Porphyry.*

He, moreover, proceeds so far as to think, that "*all* " *created spirits* may owe the limits of their existence, " and the extent of their faculties, to *matter;* and " that the same spirit, which, when cloathed with " one set of material organs, is only capable of exert- " ing its intelligence in the performing of attraction " and repulsion, and when jarring elements meet, *&c.* " breaks forth in thunder, lightning, and earthquakes " (*cœlo* IGNES *accendit)* may, when united to a dif- " ferent set of a more delicate contexture, be enabled " to *think* and *reason,* and when agitated with anger,

* *Vallin. in Boeth.* lib. iii. p. 144. † Sat. l. i. c. 17.
‡ Deut. xxxiii. 14. § 2 Sam. xxiii. 4.

" to break forth in quarrels, contention, and war *." So that the soul of a *passionate man,* and the soul of *gunpowder,* are in nature the same; only the one is *cloathed* with charcoal and sulphur, the other with flesh and blood; and the same soul that operates in a whirlwind, and tears up trees, may afterwards operate in a tyrant, and tear up kingdoms.

But there is another very shocking consequence which will naturally flow from this principle; for if the same spirit which performs only the offices of attraction and repulsion in inanimate bodies, may, when united to a different set of organs, be capable of thought and reasoning; then, *vice versâ,* the same spirit, which, when united to the body of a man, is capable of *thought* and *reason,* may, when that set of organs is dissolved, be united to an inanimate body, and be capable of *exerting its intelligence,* only in the performance of *attraction* and *repulsion;* which destroys the true immortality of the soul, introducing us, at the same time, to the doctrine of *transmigration,* and to all the jargon of the *Egyptians* about the *revolution of the forms.* But God forbid that any man, who professes himself a *Christian,* should be *spoiled* himself, and endeavour to *spoil* others, with such *philosophy and vain deceit* as this!

How irreligious and unphilosophical is it to talk of *intellect* † in *thunder* and *lightning!* when all these natural operations are performed by the mechanical agency of the air, or *æther,* under the direction of God; for so we find them represented in holy writ—

* P. 24, 25.

† *Cornelius Agrippa,* in his *Occult Philosophy,* mentions *nine* orders of *Devils;* the sixth of which was called the *powers of the air;* these are very busy in *thunder* and *lightning,* and their prince is called *Mirizim.* See *Le Grand's* Body of Phil. p. 89. fol.

נתני שחקים קול ÆTHERES *dederunt vocem,* as *Pagninus* renders it; or, as the *English* version hath it—*The* AIR *thundered, and* THINE *arrows* (the shafts of lightning directed by the hand of the Almighty) *went abroad* *. There is, in this place, no mention of any *spiritual* agency, but that of the *supreme Being;* nor of any secondary efficients, but the elements of the heaven, which are not intelligent but mechanical causes, with vapours, clouds, and other proper materials to work upon.

So likewise as to the affair of vegetation; a plant we perceive will not grow without the agency of *air* and *heat:* whereas, if this operation was performed by the active power of any *spirit* residing in the plant, then it should continue to extract its nutriment from the earth, and to flourish without the external agency of any mechanical instrument; which is utterly contradicted by experience.

But to be no longer serious upon such a very odd subject, let us allow, that there are *spirits* or *intelligences* residing in all bodies, wherein we discern any active or attractive power; and that we may hear how this philosophy will sound, I shall attempt to account for, in the author's style, the wonderful effects of the *loadstone.* In the *loadstone,* then, there are two poles, one of which *attracts,* the other *repels:* and since a spirit which hath the operation of attraction assigned to it, *always attracts as a necessary agent* †, and that which hath the operation of *repulsion* assigned to it, *always repels* ‡, there must in a loadstone be *two spirits,* sitting back to back upon the two poles, one performing its office of attraction, and pulling the needle towards it, the other that of

* Psal. lxxvii. 17. † P. 11. ‡ Ibid.

repulsion, and driving it off. When the poles are inverted, or the attracting one changed (as it may be) into the repelling and *vice versâ*, the two spirits have agreed to change places; and when by *fire*, or the stroke of a hammer, either a loadstone, or magnetic piece of iron, loses its attracting and repelling power, the spirits are both of them driven out, and must endeavour to amuse themselves in some other branch of philosophy.

He hath likewise philosophised much on the operations, and on the essence of the human soul; but in his reasonings upon the former, he seems greatly to have mistaken the meaning both of *Plato*, and St. *Paul*. For, having observed, that the human mind is forced to be at the trouble of "comparing the pro-"positions, which result from the agreement or dis-"agreement of our ideas, in order to arrive at truth: "hence it is, (says he) that *Plato* *, speaking of human "abilities in the investigation of truth, calls it *be-"holding things in the glass of reason;* which he ex-"plains by saying, that as those who contemplate "an eclipse of the sun, *lose the sight of it*, unless "they are so careful as to view its reflection in "water; so the eye of an human spirit is too weak "to find out truth, unless it looks at it through the "medium of reason; which St. *Paul* also calls † "*seeing through a glass darkly* ‡."

Plato does not here discourse about *comparing propositions*, that is, about (λογισμος) *reasoning;* but (λογοι) the *reasons* of terrestrial things, or things which *are not;* and informs us, that by attending properly to them, we may thence infer the *reasons* of the (τα ονται) *things which really* ARE; as for example, by

* In *Phæd.* † 1 Cor. xiii. 12. ‡ *Essay*, p. 20, 21.

observing nature, it appears that no quality can possibly admit its contrary. *Fire*, the essence of which is *heat*, cannot become *cold*, and yet continue to be *fire*; therefore, the soul, the essence of which is *life*, cannot possibly admit its contrary, *death*.

As to the similitude which *Socrates* makes use of, to illustrate this his plan of enquiry, the author hath deviated as much from the sense of the *Greek*, as if he had followed implicitly some *Latin* or *French* translation. "For," says he, "they who contemplate "an eclipse of the sun, *lose sight of it*, unless they "are so careful as to view its reflection in water;" whereas *Plato* has it thus——"unless they view "the image of the sun in water, or some such thing, "they *lose* (not the *sight of the sun*, but) their *own* "*eye-sight*," by gazing attentively upon an object brighter than it can bear*. That is, the mind, by contemplating too closely the τα οντα, and endeavouring, by its own internal energy, to behold them as they are in themselves, will be dazzled and stupified; but by having recourse to sensible objects, and reasoning from an analogy in nature, it may contemplate the images of them without being impaired. This is one of the finest speculations in the philosophy of *Plato*: but no man can make much of it, as it stands represented in an *Essay on Spirit*.

Let us next examine whether St. *Paul*, when he speaks of *seeing through a glass darkly*, hath any view to the *comparing of propositions*. The *Greek* is βλεπομεν γαρ αρτι δι' εσοπτρυ εν αινιγματι, τοτε δε προσωπον προς προσωπον. *Now* (in this life) *we see through a glass* (or *mirror*) *by an* ænigma; *but then face to face*.

* Διαφθειρονται γαρ πυ ενιοι τα ομματα, εαν μη εν υδατι η εν τινι τοιυτῳ σκοπυνται την εικονα αυτυ. Phæd. § 48.

Wherein he alludes to the manner in which we are obliged to attain to all our knowledge of things spiritual or invisible, that is, by using the creation as a mirror in which to behold them: *for,* as he observes in another place, *the invisible things of God are clearly seen from the creation of the world, being* understood *by the things which are made.* The whole *natural* world, throughout the sacred oracles, is referred to as a figure of the *spiritual;* instances of which it would be endless to produce: but as my meaning may not be sufficiently clear and explicit without a few, it may readily be remembered, that the *power* and *glory* of *Christ* is set forth in the operations of the visible *light* or *sun**—his efficacy in *raising the dead,* by the *dew* which causes the grass to spring forth from the earth †—the difference between a corruptible and incorruptible body, by earthly substances, and the lights of the firmament ‡—the efficacy of the *Holy Spirit* in cleansing and purifying the *soul,* by *water* which cleanseth the *body* §—the hidden manna, or invisible *bread of life,* by natural bread, which supports the body, *&c. &c.* Here are *visibles* substituted all the way instead of *invisibles;* because as all our ideas enter by the senses, it is impossible for us to form any notion of the latter, but by viewing them through the medium of the former.

To represent things spiritual under the figure of things corporeal, is (according to the Scripture usage of the word) to speak by an *ænigma;* and to attend properly to this method of conveying knowledge, is *to understand a proverb and the* interpretation *of it, the words of the wise and their* (αινιγματα) *riddles or*

* Mal. iv. 2. John viii. 12. † Is. xxvi. 19.
‡ 1 Cor. xv. 38. *et seq.* § John vii. 38, 39. 1 Cor. vi. 11. Tit. iii. 5.

divine allegories; wherein one thing obvious to sense is expressed, and another, beyond the reach of sense, intended and understood.

The whole meaning, therefore, of St. *Paul's* expression, as I humbly conceive, is this—all spiritual truths are situated as it were above or *behind* us, out of our sight; while the *glass* of the creation lies *before* us, and therein we see them by a faint reflection: but in another life, when the soul shall be perfected, and the body glorified, we shall then see them no longer by reflection, but *face to face;* that is, we shall then receive not the reflected, but the *direct* rays which issue forth from them.

But we are now going to consider some operations of the soul, infinitely more gross than those of *thinking* and *reasoning:* for, in the author's opinion, "it "is the same wise agent which operates in the *di-* "*gestion of our food,* and that enables us to put in "execution the directions of our will*." It is not my province to explain the whole process of *digestion,* &c. nor would the compass of this work admit of the attempt: but, I think, the *Chymists* are pretty generally agreed, that though many things contribute to digestion, as the mechanical *trituration* of the aliments in the stomach, the injection of the *bile,* and other *menstruums,* yet the principal agent is *fire* or *heat* †; and Dr. *Keil,* in his excellent little compendium of *anatomy,* accounts for this operation by the rarefaction of the air; which amounts to the very same thing: his words are these—"This force "(that is, of the fluids acting in the stomach) is much "augmented by the *impetus* which the *heat* of the "stomach gives to the particles of the *fluids;* nor "does this *heat* promote *digestion* only thus, but

* P. 22. † See Dr. *Freind's* Chym. Lect. p. 103.

" likewise by rarefying the *air* contained in the pores " of our food, which bursts its parts asunder *." *Air* and *fire* are *material* and mechanical agents: whether they are *wise* ones or not, I leave my Christian readers to consider carefully before they turn Heathens: for this was undoubtedly the opinion of the ancient heathen philosophers, whose opinions are collected by *Manasseh Ben Israel*—" *Hipparchus* " thought that the soul was composed of *fire; Anaxi-* " *menes, Anaxagoras, Diogenes Cynicus,* and *Critias* " maintained that it was *air*. Others again contended, " that it was a mixture of *air* and *fire,* as *Epicurus.* " Others affirmed, that it was a *thin spirit* diffused " through the whole body, as *Hippocrates Cous.* " *Heraclitus Ponticus* said that the soul is *light* †." With some, or with all of these, the author must concur in sentiment, when he refers the operations of the material or *animal spirit* to the essence of the immortal and immaterial, which is altogether distinct from it.

The *Chevalier Ramsay* is pleased to say, that the *Pythagoreans* " always distinguished between the " *understanding* or the *pure Spirit,* and the *animal soul* " or *etherial body:* that they considered the one as " the source of our *thoughts,* the other as the *cause* " *of our motions* ‡." But I could wish that this learned man had been a little more express in his evidence for the truth of this distinction. It is, to be sure, highly rational to suppose, that there is an *animal soul,* or etherial fluid, diffused through the body; and this agent bids the fairest for supplying

* *Anat. abridged,* p. 41.

† *De Resur. Mort.* lib. i. chap. 8.—the same collection, with several additions to the same purpose, is to be met with in *Macrobius in Somn. Scip.* lib. i. chap. 14. ‡ *Theol. of the Ancients,* p. 40, 41.

us with an easy and natural solution of *muscular motion**: but after what manner the *will* or *intellectual spirit,* makes its impressions upon this, so as to cause it to exert its influence, must always remain a secret.

When the *Essay-writer* imputes these mechanical operations of the *material spirit,* to what he calls a *wise agent,* he seeks to confirm his *hypothesis* by this vulgar observation, that "when the belly is full, the "bones would be at rest; which (says he) seems en- "tirely owing to this, that the spirit being unmo- "lested with human cogitations, and its attendance "upon our will, may be more *at leisure* to pursue "those operations which are immediately necessary "towards our preservation †." He doth not impute this to any gross fumes which arise from the stomach, and oppress the *sensory;* no: the *spirit* is so much taken up with its natural functions of *digestion, concoction, separation,* &c. that it is too busy to think or reason. He might have added, as a collateral proof, that when a man takes physic, and the soul is exercising its *purgative faculty,* he is then less able to study, read, or meditate: which may be easily accounted for upon his principles; though physicians impute this indisposition to a relaxation of the whole frame, which forbids any intense application of the bodily organs. I am willing to believe that the author did not mean it as such: but certainly this notion of the rational soul, is a branch of *materialism,* and agrees with the religion and philosophy of *Vanini* and *Spinosa.*

* Sir *Isaac Newton* was plainly of this opinion, and has a remarkable passage to our purpose—Adjicere jam liceret nonnulla de *spiritu* quodam subtilissimo, cujus vi et actionibus—sensatio omnis excitatur, et membra animalium ad voluntatem moventur, vibrationibus scilicet hujus *spiritus ad cerebrum et a cerebro in musculos propagatis,* Princip. Schol. gen. ad fin.

† Ibid.

As I have now finished my first chapter, I think it necessary to observe, that this head of the *Essay* we have hitherto been upon, is entitled by the author, *The* Doctrine of the Trinity *considered in the Light of Nature and Reason*, because unless the reader were reminded of it, he might not so readily perceive any connection between that sacred doctrine, and these philosophical speculations.

CHAPTER II.

THE EXISTENCE AND POWER OF CREATED SPIRITS.

"I. THERE seems to be no contradiction (says the "author) in supposing that God might communicate "so much power to one of his own *creatures*, of a "more exalted nature than man, as to enable him to "*create* inferior beings, and frame a world of his "own *." This is introduced, I presume in order, to prepare us for conceiving, that *Christ* may be a *Creator*, and yet notwithstanding this, be himself a *creature*; which, in effect, was the heresy of *Carpocrates*, who affirmed that angels were the creators of the world †. But by a *Creator*, the *Christian* world hath always understood a *first cause*; and if there are more *Creators* than *one*, there are more *first causes* than one. So that the *author* hath hereby entangled himself in a contradiction, which, a while ago, he seemed to hold in the very utmost contempt. And farther, if God may give this power to one creature, because

* P. 271.

† Ο δε Καρποκρατης Αγγελες τε κοσμε δημιεργες ειναι φησι. *Athanas.* Orat. II. contr. Arian.

there is no contradiction in it (which, by the way, is such a turn of arguing, as will run us upon everlasting suppositions) then he may, for the same reason, communicate this power to any or to all of those spirits he hath given being to.

II. He goes on—"We cannot say, but that some "spirits may be furnished with bodies of so delicate "a texture, that they may *cloathe themselves with* "*light, as it were with a garment, may make the clouds* "*their chariot, and walk upon the wings of the wind* *." We have no right to infer any such thing from a description, meant only of the supreme God: for to Him it is, that *the Psalmist,* in the preceding verse, addresses himself—*Bless the Lord* (את יהוה) *O my Soul: O* LORD *my* GOD, *thou art become exceeding glorious,* &c. As the supreme God is most indisputably here denominated by the word *Jehovah,* it argues a great degree of presumption in the author to rob him of the context, and apply it to *created spirits,* without being able, or even attempting, to produce any reason or authority for so doing.

III. And again—"That no worlds, filled with in-"telligent spirits, were created till about 6000 years "ago; about which time, both *reason* and *revelation* "agree, that this ball of earth began to *revolve* about "the sun, is a thought unworthy of a philosopher. †" *Reason,* to be sure, hath many proofs, that the world was created just about 6000 years ago; the first and most striking of which is, that it cannot prove it to have been created at all. For *Aristotle* maintained that it was *eternal* ‡; and even though he had received some obscure account of the world's creation

* P. 28. † P. 30.

† *Gale's* Court of the Gent. P. II. B. 6. ch. 1.

by tradition, absolutely rejected it as absurd and incredible: and *Aristotle* is, I think, allowed to have been a perfect master of *reason.* But how doth revelation agree, that this ball of earth began to *revolve* about the sun? If the author can shew where the Scripture intimates the revolution of the earth, he hath an opportunity of clearing up a difficulty, as some think it, in the sacred philosophy.

IV. After he has supposed, that a *creature* may be a *Creator* purely because it is *no contradiction,* he passes on to that rule or dominion over the earth, and the several nations of it, with which he imagines the angels to be invested. He begins with borrowing a doctrine from the heathen poets, and then attempts to reconcile the Scripture with it. The *Pagan* notion of this matter, as delivered by the *Essay-writer,* is as follows;—"*Hesiod,* one of the first *heathen* au-" thors extant, supposeth myriads of invisible spirits, " cloathed in air, attending upon this terrestrial " globe, and employed as *angels,* that is, *messengers,* " between the great God and mankind, observing " their actions, and reporting them to *Jupiter.*" And *Plato* says *, " that *Saturn* well knowing there was no " man who could have absolute empire over others, " without abandoning himself to all kinds of violence " and injustice, subjected the nations to *dæmons* or " *intelligent spirits* as their lords and governors †."

His accounts for the most part being lame and imperfect, it will be proper to examine more particularly into the nature of these dæmons: this done, it will be very clear, that there neither is, nor can be, any resemblance or similitude between them, and the *ministering spirits* of the true God, mentioned in Holy Scripture.

* Plato de Leg. lib. 4. † P. 32.

Hesiod tells us, that " the race of men which lived " in peace and security in the golden age under the " reign of *Saturn*, were, when they died (upon the " expiration of that happy age) ordained by the wise " counsel of *Jupiter* to be dæmons, which go to and " fro about the earth, clothed in air, observing the " good and evil actions of men *." The *dæmons*, therefore, or *myriads of invisible spirits*, which *Hesiod* supposeth, are nothing more than the *departed souls* of men; as for their being *angels* or *messengers* between the *great god* (that is, the *heathen Jupiter*) and mankind, he says nothing about it.

There happens to be a very notable contradiction, as to this affair, between *Plato* and *Hesiod*: the one supposing these *dæmons* to have been appointed by *Saturn*, that is, during the time of the *golden age*; because his administration and the *golden age* expired together; the other maintaining, that they were ordained by *Jupiter*; who, as it is well known, did not begin his reign till he had dethroned his father *Saturn*.

Another account of these beings, given more at large, is to be found in *Apuleius*, which I shall contract into as small a compass as can conveniently be done, and set it down. " There are certain middle " powers (between the *gods* and *men*) which are di- " vine: these the *Greeks* call *dæmons*, by whom, as " *Plato* supposes, all the miracles of magicians are " performed, and the various signs, such as appear in " the entrails of beasts, the flashings of lightning, *&c.* " by which we foretel future events, are regulated; " for it is not worth the while of the *Dii superi* to " condescend to such offices as these. They have

* Hesiod, Εργ. lib. i. l. 108, *&c.*

" bodies so exactly balanced, that they are neither " too light nor too heavy; for were they too light, " they might mount upwards, and fly off into the " more remote etherial spaces: were they too heavy, " they might then be precipitated into the infernal " regions." The argument made use of by *Apuleius* to prove the existence of these airy *dæmons*, is something curious: " For as there are animals which in- " habit the *earth*, others that live in *water*, and " others again, as *Aristotle* contends, in *fire*; there- " fore, argues he, it is absurd to suppose, that the ele- " ment of *air* is left desolate, and without its proper " inhabitants generated in it: as for birds, they are " more properly to be esteemed terrestrial animals *."

Such is the nature of dæmons, as described by the heathens, who believed in, and worshipped this tribe, only because they thought the matter of the universe to be eternal, and the *air* (of which, according to them, the human soul was a part) divine and intelligent. Whether there is any resemblance between these and the *ministering spirits* mentioned in the *Holy Scripture*, will appear when we consider, that the former depend upon the matter of this system for their existence, and have their residence in the lower region of the air: the latter were in being before it, and dwell in the presence of God †. We should likewise remember the promise of *Christ*, that at the *resurrection* we shall be as the *angels of God which are in heaven*; and if by *heaven* is meant the *material heaven*, or expanse filled with spirits, then our residence is to be as theirs is, in the *air*, which is every way impossible. For at the last day, *the heavens shall pass away*

* *Apul.* de Deo *Socratis*, p. 62, &c.

† Rev. xii. 7. Dan. vii. 10.

*with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up**.

V. But we ought to enquire, how the *heathens* can be qualified to give any evidence worth our notice upon this article? The opinion of the *Essay-writer* is, that "the *Greeks*, it is certain, and *Plato* in par-"ticular, borrowed many of their theological senti-"ments from the *Hebrews*; among whom this, of a "number of invisible spirits attending upon this "globe of earth, and presiding over states and king-"doms, was certainly one †." The infinite disparity between the two accounts of these spirits, as given, on the one hand, by the heathen philosophers, and on the other, by the Scripture, should, I think, seem entirely to preclude any such supposition. But what *Hebrews* does the author here mean? not the modern *Jews* for they borrowed from the *Greeks*: and corrupted their own theology by heathen philosophy. If he means the *ancient Hebrews*, they must have been so very ancient, that none of their sentiments are to be found but in the early parts of the Scripture-history. For the *Greeks* received most of their knowledge, and indeed all their ancient theology, from the *Phœnicians*; being descended from those *Canaanites* which in the time of *Joshua* inhabited *Asia*, who afterwards were called *Phœnicians*, and spread themselves from *Asia* into *Africa*, and from thence into *Greece*, *Italy*, &c.

Hence came that knowledge which the *Greeks* had of writing, or *letters*, from *Cadmus*, as they say, but rather from קדם, CaDoM, the *East*‡, the land of *Ca-*

* 2 Pet. iii. 10. † P. 33.

‡ See *Miscel.* Reflections upon Mr. *Squire's* Essays.

naan, from whence the *Israelites* had driven them. And this indeed they clearly confess, by calling this *Cadmus* a *Phœnician,* and their letters Φοινικηΐα, *the Phœnician things* *, as being absolutely of *Phœnician* or oriental origin.

All their theological sentiments of this early date, were certainly derived from the *Canaanites ;* and the very highest of them must founder in that idolatry, by adhering to which, the inhabitants of the land of *Canaan* had filled up the measure of their iniquities, and were exterminated by the armies of the living God.

As for any sentiments of *Phœnician* theology, borrowed and picked up by *Plato* in his travels, he himself is not very clear concerning them. He calls them *Phœnician* and *Syrian fables,* and declares that they were απορρητοι, *unspeakable,* that is, (as the learned *Gale* very judiciously comments) *because he neither understood, nor could express the mind thereof* †. Now these must have been either portions of the pure Scripture, or *Jewish* comments upon the Scripture—if they were the former, the original of them must be found in the *Bible ;* if they were the latter, they were legendary ; because ever from the *Babylonish* captivity, to the coming of *Christ,* they grew daily more and more ignorant, in proportion as oral tradition prevailed, and the plain word of Scripture was thereby corrupted. In either case *Plato* confesses that he did not understand them, and therefore not much can be gathered from them. As to the affair of *dæmons,* or *intelligent spirits,* in particular, *Plato* expresses himself so clearly upon this, and withal so differently from the Scripture, that we may fairly

* *Chishul's* Antiq. Asiat. p. 99. No. 37, 38. † Vol. I. p. 243.

conclude, that this sentiment was *certainly not borrowed* from thence.

However, upon the whole I will confess, (and it must be confessed) that many aricles in the theology of the Pagans were originally of *Hebrew,* that is of *divine* extraction; but then they are so mangled, so metamorphosed to the purposes of heathenism, and turned into the channel of idolatry, that to think of truly explaining any mysterious doctrine of the Scriptures by these ethnic perversions of it, would be no less absurd, than to search for the true sense of *Virgil* in Mr. *Cotton's Travestie.*

VI. We now pass on to the Scripture itself; from whence the author hath extracted several passages, in proof of this his doctrine, of a "number of invi-"sible spirits attending upon this globe of earth, "and presiding over states and kingdoms:" whether these proofs have any relation to the point in hand, will appear upon an examination of them.

1. The first is, the text of *Deut.* xxxii. 8. as rendered by the LXX—*When the Most High divided to the nations their inheritance, when he separated the sons of* Adam, *he set the bounds of the nations according to the number of the angels of God* *. The words which the LXX have most unaccountably translated by αγγελοι θεϑ, *angels of God,* are in the *Hebrew* original בני ישראל *children of Israel,* with which our author is so fair as to acknowledge, that the rendering of the LXX does not *exactly agree.* I need not therefore descend to any critical examination of this matter,—till he can shew us either that בני ישראל is equivalent to αγγελοι θεϑ, or that the authority of the LXX is superior to that of the *Hebrew* text.

* P. 33, 34, 35.

2. The second is the following passage from the Wisdom of the Son of *Sirach—For in the division of the nations of the whole earth, God set a ruler* (or *governing angel,* says the *author*) *over every people; but* Israel *is the Lord's portion* *. In the first place, this is an apocryphal book of Scripture, which the *Church doth not apply to establish any doctrine* †; and in the second place, the original word, which he renders by *governing angel,* is nothing more than ηγεμενος, *a leader,* or *head of a nation* ‡; and yet, two pages after this, he boldly refers to this metaphrase, as if it were a true and undisputed construction.

3. "What adds no small weight with him in this "affair, is an expression made use of by St. *Paul,* "*Heb.* ii. 5. where, speaking of the second coming "of our Saviour, in a state manifestly superior to "angels §, he says, *for unto the angels hath he not put in "subjection the world to come, of which we speak.* "Whence it seems to appear, that it was St. *Paul's* "opinion that this present world had been put in "subjection to angels ‖." This is an implication of too great importance to be admitted, unless other plain and direct passages of Scripture shall appear to coincide with it.

4. "This opinion is confirmed by St. *Jude*—for,

* *Essay,* p. 34. Ecclus. xvii. 17. † See *Art.* VI.

‡ Ηγεμων is used *Gen.* xxxvi. near 50 times by the LXX in this sense. And in this very book of *Ecclesiasticus,* the word ηγεμενος signifies a *master,* or *ruler*—not an *angelic* one, because certain moral directions are given him for his behaviour, ch. xxxii. 1. or, as some copies have it, ch. xxxv. the title of which is—περι ηγεμενων.

§ How comes the author to confess, that the state of *Christ* is *manifestly superior to Angels?* for we know of no intellectual beings, but *God, angels,* and *men;* and as angels are superior to men, and *Christ* superior to both, he must, according to this concession, be *God.*

‖ P. 36.

" says he, Αγγελȣς τε τȣς μη τηρησαντας την εαυτων αρχην, " αλλα απολιποντας το ιδιον οικητηριον, &c. *The angels* " *which kept not their principalities with due care, but* " neglected their proper provinces, he (God) hath re- " served in everlasting chains under darkness." Such is the author's translation, and he asserts, that the " *verse ought to be so translated* *." But a more erroneous translation was never offered by any man of learning in the world. 1. He is pleased to render αρχην, *principalities*, and οικητηριον, *provinces*, in the plural, when the original words are both singular; which makes an essential difference. 2. The word αρχη cannot relate to any principality which the fallen angels once had over the earth, and forfeited by a neglect of their duty; because, after their fall, they still preserve their title of αρχαι—for, saith St. *Paul, we wrestle not against flesh and blood, but against principalities*, αρχας †. 3. The words ιδιον οικητηριον, cannot signify *their proper province*, that is, a nation over which an angel had the government, because οικητηριον never signifies any thing but an *habitation* or *dwelling-place;* and to render it as the author does, is as unscholar-like a piece of criticism, as if he had asserted, that when *Strabo* calls *Athens* the σοφων οικητηριον, he means, that it was the place in which *wise men* were *governing angels*. 4. The dwelling of those angels which St. *Jude* speaks of, could not have been any nations or provinces upon earth, because the angels which fell, fell from *heaven—How art thou fallen* from heaven, *O* Lucifer, *son of the morning* ‡! 5. When they were cast down from this their first estate and dwelling, the earth was not created; for the fall of the angels was a circumstance which must have

* P. 37. † Eph. vi. 12. ‡ Isaiah xiv. 12.

happened before the world; because as soon as the world was created, there was a fallen spirit ready to tempt and destroy mankind.

So that upon the whole, if he had maintained the very contrary, and asserted, not that angels were degraded from the direction of any provinces upon earth, but that they assumed their proper provinces in consequence of their degradation, he would have been much nearer the truth: for those evil spirits, with whom we are in a state of warfare, are called κοσμοκρατορες, *rulers of this world**; and the devil himself is called the *prince of this world.* He is also termed the *prince of the power of the air;* and those evil spirits, the ministers of his subtile and destructive wiles, which hover in that element, like hungry and sharp-sighted birds of prey, are the *Dæmons* the author endeavours to obtrude upon us from the heathens, as beneficent ministers of the Almighty.

5. The prophet *Daniel* declares, that the angel "*Gabriel* having touched him, and spoken to him, "said, that he was *come to make him understand what* "*should befal his people in the latter days;* and that he "would have come sooner, but that *the prince* (or "*ruling,* or *governing angel) of the kingdom of* Persia, "*withstood him one and twenty days, till* Michael, *one* "*of the chief princes,* or as the *Hebrew* expresseth it, "the FIRST PRINCE, *came to help him* †." The Scripture having taught us, that it is possible for men to *withstand God,* and for the Spirit of God to *strive with men,* it follows, that man may as easily resist the ministration of angels; whence it is unwarrantable to suppose that the prophet *Daniel,* when he speaks of the princes of *Persia* and *Græcia,* means (according

* Eph. vi. 12. † *Essay*, p. 45. Dan. x. 13.

to the *author's* metaphrase) *governing angels.* It is plain, he frequently refers to the then condition of those kingdoms, and prophecies concerning the changes of the *Persian* and *Græcian* empires; wherein, amongst the affairs of other *princes,* he alludes to those of *Alexander* and *Darius Codomannus*:* so that if the prophecy of *Daniel* be interpreted throughout according to this new plan, the battle of *Arbela* will appear to have been no other than the battle of the angels; we may, therefore, fairly give up all that he hath advanced upon the prophecy of *Daniel;* but before we dismiss it, it will be proper to obviate what he has offered concerning *Michael, one of the chief princes,* or the *first prince:* by which, and by another expression in the same prophecy—MICHAEL, *the great prince, which standeth for the children of Israel*—he thinks it is intimated, that as inferior angels were appointed to rule over other nations, so he was commissioned by God to rule over *Israel* †.

He supposes all along that *Michael* is the same person with *Christ;* and the contrary is not made an article of faith.

There is no evidence throughout the whole Scripture for a plurality of archangels: we hear only of one, who is αρχων των αγγελων, (for such the word is when given at length) *the head,* or *ruler of the angels,* he whom the angels were commanded *to worship,* as being his creatures and servants. And these angels, which in the book of *Revelation* are called the *angels* of *Michael,* are likewise said to be the angels of *Christ;* for *the Son of Man* (as he himself hath assured us) *shall come, in the glory of the Father, with*

* See *Matthiæ* Hist. Quat. Monarch. p. 118, *&c.* p. 302, *&c.*

† P. 47.

HIS *holy angels* *; and again, *the* Son of Man *shall send forth,* at the end of the world, HIS *angels* †. Therefore, as the angels have but *one ruler,* and are said to be the angels of *Michael,* and of the *Son of Man,* it seems to follow, that *Michael* and the *Son of Man* are one and the same person. The same inference will offer itself upon a comparison of the two following texts.—*The Lord himself shall descend from heaven with a shout, with the voice of the archangel,* &c ‡. which voice of the *archangel* is elsewhere said to be *the voice of the Son of Man—For the hour is coming, in the which, all they that are in the graves shall hear* HIS *voice, and come forth* §.

And thus is this matter rightly understood by the very learned and pious *John Gregory,* where, speaking of that voice which shall awake the dead, he says, "nor shall it be the voice of a God, and not of "a man; it shall be an human voice, for by the *arch-*"*angel* we are to mean the *Son of Man,* for the hour "is coming, &c ‖."

The only passage wherein *Michael* is mentioned under the character of the *archangel,* is to be found in the epistle of St. *Jude,* v. 9.—*Michael* the archangel, *when contending with the devil, he disputed about the body of Moses, durst not* (or *was not bold* to) *bring against him a railing accusation, but said, the* Lord *rebuke thee.* Now if we turn to the prophecy of *Zachariah* **, it will appear, that he who spake these words to the devil, as referred to by St. *Jude,* is there expressly characterised as a person of *Jehovah. And he shewed me,* says the prophet, *Joshua standing before the* ANGEL OF THE LORD, and Satan *standing at his right hand to resist him, and* the Lord *said unto Satan,*

* Matt. xvi. 27. † Ibid. xiii. 41. ‡ 1 Thess. iv. 16.
§ John v. 25. 27, 28. ‖ *Posth. Works,* part ii. p. 62. ** Ch. iii. 12.

the Lord *rebuke thee;* where the word translated, *the Lord,* is in both places Jehovah. As *Michael,* therefore, hath that *name* applied to him, which, without all controversy, denotes *self-existence,* he cannot be a *created angel.* Nothing but an unreasonable prejudice to mere sounds, can dispose us to think, that because he is described as *the archangel,* or *prince of the angelic host,* he is therefore of the number with those Beings, of whom he is the *head* and *ruler;* since the very same turn of argument will prove, that because *God* is called the *King of kings,* or *Christ, the Prince of the kings of the earth* *, he is therefore the chief of *earthly* monarchs, and nothing more.

To what hath been said in relation to this second particular, it may be farther added, that the same host of celestial beings are called, not only the angels of *Michael,* and of the *Son of Man,* but also the angels of God the Father †: from which intercommunity of appropriation, it must necessarily be inferred, that as *Michael* and *Christ* appear from hence to be the same person, so it must also appear, that *Christ* partakes of the same divine essence with God the Father, and is his co-equal in majesty, power, and dominion.

It is in the next place to be shewn, that *Christ,* under the names of *Michael, Jehovah,* or the *great prince which standeth for the children of* Israel, had not "*the care of* that nation *assigned to him by the* "*Most High,*" as the portion of his inheritance; which proposition is by the *Essay-writer* held in the affirmative ‡, and a great part of his work rests upon the supposed truth of it.

* Rev. i. 5. Αρχων των βασιλεων της γης.

† Rev. iii. 5. Luke xii. 8. Heb. i. 6.

‡ See *Essay,* p. 34. 45. 47, 48.

But if *Christ*, as the guide and protector of the children of *Israel*, was himself the *Most High*, it must carry with it a contradiction to say, that he had the care of that people *assigned* to him as the portion of his inheritance, *by* the *Most High*. St. *Paul* observes, that some of the *Israelites* were destroyed in the wilderness, because they *tempted* CHRIST *, which the divinely inspired *Psalmist* expresses by saying, that they *tempted the* MOST HIGH GOD †.

And again, it is certain that the kingdom of *Israel* was not, according to the author's sense of the thing, assigned to *Christ*, the second person of the Trinity, as to its guardian angel, because this very same kingdom is also appropriated to the *Holy Spirit*: for the prophet *David*, in his last prophetic words, thus describes or entitles the divine Person, to whom he owed his inspiration—*The* SPIRIT OF THE LORD *spake by me—the* GOD OF ISRAEL said, *&c.*

We have now gone through all the arguments by which this *angelic* system of government, invented purely for the sake of inserting *Jesus Christ* into the class of created angels, is supported. The author of them thinks they have given him a sufficient warrant for setting down the following conclusion—"It is "manifest, that, according to the Scriptures of the "Old Testament," (he should have added, "and of "the New," since two of his arguments out of five are taken from it) "angels were appointed to pre-"side over people and nations *upon earth* ‡." Not quite so *manifest*, I think, from the foregoing premises; the first of which is, a version of the LXX, which strongly savours of traditional *Judaism*, and contradicts the *Hebrew* text. 2. A quotation from

* 1 Cor. x. 9. † Psal. lxxviii 56. conf. Exod. xvii. 2. 7.
‡ P. 47.

an *apocryphal* book, wherein the word ηγουμενος is translated, *governing angel.* 3. An expression of St. *Paul,* relating to the *other world.* 4. The fall of angels *before the world,* alluded to by St. *Jude.* 5. The mention made of *human princes* by the prophet *Daniel.*

CHAPTER III.

HIS OBJECTIONS AGAINST THE DIVINITY OF CHRIST ANSWERED.

It is high time for me to inform my reader, that I have hitherto omitted to take notice of the *Jewish* evidence, alledged every now and then by the author in support of his opinions; and evidence in plenty he might have collected from *Jewish* writers, if it were possible for his opinions to be ten times worse than they really are. If their testimony were of any avail *against* the truth, Dr. *Middleton* would have stood a much fairer chance than he did, for shewing that the whole *law of Moses* was a mere human fiction, artfully framed by a cunning fellow, well versed in the *wisdom of Egypt,* to keep a superstitious and silly people under proper regulations *.

Our author " chuses to lay before his reader the " opinion of the most sensible and learned among the " *ancient Jews,* as he finds it very judiciously collected " by *Eusebius,* bishop of *Cæsarea* in *Palestine,* who " must be allowed to be a tolerable judge, because he " lived *amongst them* in the land of *Judæa* †." What is it, that we must allow him to be a *tolerable judge of?* that the opinions he hath collected were *really*

* See his quotations from *Josephus* cont. App. and *Philo* de exitu —in his *Defence of the Letter,* &c. p. 27. 41. † P. 40.

Jewish? nobody denies it. But as *Eusebius* did not flourish till towards the beginning of the fourth century, when the *Jews* had been for three hundred years employed in evading the true sense of the Scriptures, in order to baffle and confound the followers of *Jesus;* how can it be expected that their impure comments should breathe the uncorrupt spirit of Christianity? These are the men, whom he gravely dignifies, in his title-page, with the appellation of *ancient Hebrews,* that is, *modern Jews,* who had endeavoured to their utmost so to infect that air the Christians were to breathe in, as to breed a pestilence amongst them. Nay, the *author* himself, to the utter ruin of his whole scheme, so far as the *Jews* are concerned in it, confesses that ever "since the coming of our Saviour, "not being willing to abide by the expositions given "to the Old Testament, they ran into numberless "absurd contrivances of expounding the Scriptures "according to hidden and cabalistical meanings *."

But these, he observes, were the *more modern Jews;* that is, to use his own words, all the *Jews* who lived "since the coming of our Saviour" were *modern;* and pray then, what sort of *Jews* must those have been, *amongst which* Eusebius *lived?* for if they commenced *absurd* and *modern* upon *our Saviour's coming,* how is it possible for them to be *sensible* and *ancient* three hundred years after it?

At page 41, we find a quotation from *Eusebius,* which extends nearly throughout three pages, the conclusion of which runs thus—"All the *Hebrew* divines, "*after* that God, who is *over all,* and *after* his first-"born Wisdom, pay divine worship to the third and "holy power, which they call the Holy Spirit." But surely these *Hebrew divines* have no authority for

* P. 39, 40.

saying, that adoration is to be paid to the first-born Wisdom, AFTER that God who is over all; when a little backwarder, in the same quotation, they confess, that this first-begotten of the Father *far exceeds all created Beings?* The plain alternative is this: he is either a *created being*, or the uncreated *God;* but he cannot be a *created being*, because he *far exceeds all created beings;* if so, divine worship is not to be paid to him *after*, or in subordination to the Father, but as the Scripture speaks, all men are to *honour the Son*, EVEN AS *they honour the Father* *.

Again he tells us, that "the *Jews* made a *second es-*
" *sence* of the *Logos*, which was begotten by the *first*
" *cause;* and *Philo Judæus* calls the *Logos* (δευτερος
" θεος) a *second God*, in whose image man was cre-
" ated †." It seems that *all* the *Hebrew divines* agree in these matters, and make the *Logos* a *secondary God*, one who is to receive a sort of divine adoration, inferior to that paid to *God, who is over all.* Now, I have the authority of a *Jew* for affirming, that *all the Hebrew divines* maintain the very contrary, and confess that the *Logos*, or second person of the Trinity, under another name, that of the *redeeming angel*, is strictly and properly to be esteemed *the very God.* For *Rabbi Moses* thus gives his opinion concerning the divine person, who appeared to *Joshua* under an human shape, as *captain of the Lord's host:* "This an-
" gel," says the above-named *Hebrew* divine, "is the
" *Angel-Redeemer*, who in *Exod.* xxxiii. 14, is called
" the *face of God;* but the *face of God* signifies GOD
" HIMSELF, AS ALL INTERPRETERS confess; of this
" same angel it is said, *my name* (the incommunicable
" name *Jehovah*) *is in him* ‡."

* John v. 23. † P. 43.

‡ Iste angelus est *angelus Redemptor*, qui est *facies Dei. Exod.* xxxiii. 14. Atqui *facies Dei* significat IPSUM DEUM, ut fatentur

As there can be no perfect coincidence between the present *Jewish* plan and the *Christian*, the only possible use that can be made of their writings is, to extract such parts of them as contradict the apostate scheme, and to turn their own weapons backward upon themselves; which design hath been admirably well executed by *Raymund Martini*, a learned *Spaniard* of the thirteenth century, in his *Pugio Fidei*; who, by searching with indefatigable labour into all the machinations of this *Synagogue of Satan**, hath displayed that inconsistency which is always to be found in men who have no true principles, and hath confuted them out of their own mouths: which after all doth not shew that their sentiments are of any *authority*, but rather that they are of none at all.

We know, that in the time of our blessed Saviour, the scribes and lawyers among the *Jews*, who ought to have been *instructed* by the sacred oracles, *into the kingdom of God*, had *taken away the key of knowledge*; and it is no where recorded, that from that day to this they ever returned it. Nay, ever from that time forwards, they grew continually worse and worse, as to their knowledge of the Holy Scripture; which they searched only to pervert; and being actuated by the utmost malice against *Him*, instead of whom they had desired a murderer to be released unto them, fell into as great a degree of blindness as those men of *Sodom*, who *wearied themselves to find the door* of the house, with the desperate resolution of affronting the divine persons inclosed within it. And though to us, who enter in by *Christ*, the *way*, the *truth*, and the *life*, the Scripture is clear and open; yet to them it is as fast shut and closed, as that den into which the

OMNES interpretes. De hoc dicitur, *nomen meum in eo est*—Cited by *Fagius*, upon Josh. v. 14.

* Rev. ii. 9. and iii. 9.

prophet *Daniel* was cast, with a stone laid upon the mouth of it, and sealed with the signet of heaven: nor hath the *purpose* of the king yet been *changed* concerning them.

Whatever therefore *Philo* and his brethren may have been pleased to utter, about the *second cause*, the *most ancient of angels*, the *guardian of Israel*, and the *archangel subsisting with many names*—away with it all; let it return to the place from whence it came; and as a final answer to the author upon this subject, and to caution my reader against that trash of *Judaism*, with which the *Essay on Spirit* hath presented us; let me subjoin that earnest injunction of St. *Paul* to *Timothy*, given at a time, when it may reasonably be supposed there were many and much more ancient writings of this sort extant—GIVE NO HEED TO JEWISH FABLES.

We are now to enter upon the *Essay-writer's* objections against the divinity of *Christ;* most of which, instead of being sound arguments, are misapplied texts of Scripture, weak surmises, and groundless assertions; but that my work may be the shorter and the easier, I shall first beg leave to lay before the reader a few propositions, which I apprehend no *Christian* will, and no man of learning can, dispute the truth of; desiring only, that as they are very important, he will give them a serious and attentive consideration.

Prop. I. The name יהוה *Jehovah* doth express absolute *self-existence.*

Prop. II. There is but ONE *being* or *essence*, to which this *name* can be applied—*Hear, O Israel, Jehovah our God*, is ONE JEHOVAH, *Deut.* vi. 4, which our *Saviour* himself affirms to be, the very first article of the *first of all the commandments* *.

* Mark xii. 29.

Prop. III. This *name* is applied, *ex concesso*, to *three persons*, the Father, the Son, and the Holy Spirit.

Prop. IV. If so applied, it must denote, that these *three persons* are, after some ineffable manner, really and truly ONE; because, by *Prop.* 2. there is but ONE JEHOVAH.

Prop. V. The fall of mankind was occasioned by an offence against the *supreme God*, not against any *created angel*.

Prop. VI. The salvation of mankind is not to be effected by the union of our nature with *created angels*, but with the *supreme God—God was in Christ reconciling the world to himself.* 2 Cor. v. 19 *.

Prop. VII. We are to be reconciled and united to *him*, by means of *his* union with the human body of *Christ.—There is* one *mediator between God and men, the MAN, Christ Jesus.*

Having premised thus much, I proceed to the objections:

I. The first of which is borrowed from an *apocryphal* book of Scripture—For "the wise son of *Sirach*, " says our author, when speaking of the guardian " angel of *Israel*, under the name of *Wisdom*, says, *I* " *came out of the mouth of the most High—He that* " MADE *me caused me to rest, and said, let thy dwelling* " *be in Jacob, and thine inheritance in Israel. He*

* Dr. *Clarke* asserts, that "the word *God* in Scripture never sig- " nifies a complex notion of *more persons than one.*" In answer to which it would be sufficient to shew, that such a *complex notion* is signified by the word *Jehovah*. But the text of this 6th Prop. shews that the word *God* is applied in the same manner in the gospel; to signify under *one word* the person of the *Son* who made, and the person of the *Father* who accepted the reconciliation. Whether the scheme of Dr. *Clarke* is not totally overthrown by this single passage, I leave the reader to consider. See *Cath. Doctr.* No. xiv.

" CREATED *me in the beginning, before the world, and* " *I shall never fail,* &c *."

Upon this he remarks, that this Being must be understood to have been made and *created,* in the same sense as the light, when God said, *let there be light, and there was light ;* and immediately after this, speaking by a figure of rhetoric, commonly called *tautology,* he says, " it is *likewise* to be observed, that " this angel of *Israel* is here declared to have been a " *created being,* in terms as plain as it is in the power " of language to express." Very true, so it is, and we should have granted it, without being twice told of it: but on what principles, except those of popery, can the author establish, or unsettle any point of faith, from a book, which, with good and sufficient reasons, we hold to be uncanonical ? Besides, it must be noted, that the *Wisdom of Sirach,* as we now have it, is nothing more than a *Greek* translation of an *Hebrew* original, in which we have some reason to suppose, that the term *created* was not to be found, because it is not used in that passage of the book of *Proverbs,* of which this is a plain imitation, and from whence the next objection is drawn.

II. For to the afore-mentioned observation, it is immediately added—" In the same *kind of style* (with " the above passage from the *son of Sirach)* it is, that " *Solomon,* speaking—in the person, and under the " character of *wisdom,* saith, Jehovah *possessed me in* " *the beginning of his ways, before his works of old ; I* " *was set up from everlasting, from the beginning, or* " *ever the earth was ; when there* were no depths, I " was BROUGHT FORTH, *&c.* †" The word CREATED was plainly for his purpose, and therefore he *first*

* P. 50, 51. Ecclus. xxiv. 1—12. † P. 52. Prov. viii. 22, *&c.*

lays hold of that; as if the book of *Proverbs* were an imitation of *the Wisdom of Sirach*, not the *Wisdom of Sirach* an imitation of the book of *Proverbs*.

The *Arians*, in the days of *Athanasius*, laid a great stress upon this passage, in a manner putting the success of their whole cause upon the issue of it. They borrowed their sense of it from the *Septuagint*, which renders the words, יהוה קנני, *the Lord created me;* and descanted upon the word *created*, with as much confidence, as our author does upon the same word, borrowed from the *son of Sirach*:* whereas the passage, when read in the original *Hebrew*, or in the *English* version, which rightly translates it, loses all its force, and becomes incapable of such an application.

The primitive Fathers, being many of them under the disadvantage of not understanding the *Hebrew* of the Old Testament, applied this passage to the human nature of *Christ*, which they supposed to be here spoken of in the same kind of stile as where he is said to be *the Lamb slain from the foundation of the world:* to this purpose *Athanasius* instructs us, that *Solomon* "doth not say, *he created me before his works*, "that we should receive it as spoken of the divinity "of the *Logos;* since it was the God-man, who (as "man) was created *the beginning* † *of his ways*, whom "he afterwards manifested to us for our salvation." The same is declared by *Epiphanius*, vol. i. 748. And *Pole*, upon this place, referring to *Salmazar*, who has

* The words of *Cornelius a Lapide* upon this occasion are—Hic locus erat *Achilles Arianorum*, quo Christum creaturam esse probarunt, quia hic ὁ dicunt, Deus εκτισε με, *creavit me*.

† The original is not בראשית *in the beginning*, as our *English* version supposes it to be, but ראשית, *the beginning*. See what St. *Jerom* says upon the words ראשית and αρχη, in his comment on the 7th verse of *Psalm* xl. (in him the xxxixth.) Vol. III. p. 130. Ed. *Par.*

collected their opinions, tells us, that the Fathers unanimously applied this passage to the humanity, or human soul, of the Messiah. The most ancient of the *Jews* likewise, after their manner of expressing the thing, held that the *soul of the Messiah* was created before the world: and what is very remarkable, in that little short prologue, which is set down before the description *Wisdom* gives of herself in the book of *Ecclesiasticus*, it is said, *Wisdom shall praise* HERSELF, (as *we* render it) but the *Greek* is ψυχην αυτης, *her* SOUL. To this, it may be added, that most of the ancient theological writers, in strict agreement with the Holy Scriptures themselves, have determined, that Christ appeared as *man* to the patriarchs and prophets, long before his incarnation. But the shortest and the safest way to rescue this passage from the hands of the *Arians*, is to construe the *Hebrew* literally.

III. I have laboured hard to give the form of an argument to the next objection, but find the difficulty insurmountable. "*Philo Judæus*," it seems, "observes, that the *archangel with many names*, was "also called by the *name of God**:" and then the author proceeds to shew, from many places of Scripture, "that the angel which acted as a guardian-angel "to the seed of *Abraham*, and presided over the "children of *Israel*, is called *Jehovah*." From whence, he would conclude, I presume, that the name *Jehovah* is applied to a *created angel*. But in all this, I cannot discover where his *medium* of proof lies: *Philo* says, that the *archangel* with many names is called by the *name of God*—we find that the angel, which presided over the children of *Israel*, is called *Jehovah*: these are the author's premises; but as the assertion of *Philo*

* P. 53.

is of no authority, no doctrine can be drawn from the Scripture under such an association.

As for the instances the *author* has offered from the Old Testament, in order to shew, that the same person, who is said to be the *angel of Jehovah*, is likewise mentioned under the direct name of *Jehovah;* before these can be of any service to him, there are two very important questions to be settled: the first is, whether the word *angel*, as applied in the Scripture to spiritual and invisible Beings, must necessarily denote a *created Being?* The second is, whether the name *Jehovah* can be applied to such a being? If both of these questions were determined in the affirmative, he would then have instanced something to the purpose: but to beg them both, and proceed to his instances, is not the practice of a fair or a sound critic.

I shall therefore not trouble either myself or my reader with the tedious labour of setting all these misapplied instances in their proper light; but observe only, that the word *angel*, as signifying literally*, *one that is sent*, may, and must be applied to the Second and Third Persons of the ever-blessed Trinity; because according to those offices of *redemption* and *sanctification*, they have mercifully condescended to take upon them in the œconomy of grace, they are both said to be *sent* by the Father †.

IV. The next objection is taken from that declaration of *Jehovah* to *Moses*, wherein it is asserted, that the *face of Jehovah* could not be *seen*, because, said he, *there shall no man see me and live.* But yet at the same time we are told, that *Jehovah* made *all his goodness to pass before Moses*, and permitted him to behold

* מלאך. † John v. 23. xiv. 26.

his *back-parts,* אחרי which the *author* renders, *what followed* him. From whence he argues, that there must have been *two Jehovahs*, that is, a *visible Jehovah* following the *invisible**. But since, as the fact stands recorded, it is not said that *Moses saw* the face of any *Jehovah;* and as it is not possible that there should be two *Jehovahs,* the one distinct from the other, unless the first article of the first of all the commandments is a contradiction to the rest of the Scripture: I pass this over without any farther notice. See Prop. 1. 4.

V. The fifth objection presents us once more with the same impossibility, the existence of two *Jehovahs.* For the author sets down the following passage from the prophet *Zechariah—Sing and rejoice, O daughters of* Zion; *for, lo, I come, and I will dwell in the midst of thee, saith* Jehovah—*and thou shalt know that the* Jehovah of Hosts *hath sent me unto thee* †: and then observes, that "the *Jehovah of Zion* is plainly "distinguished from the *Jehovah of Hosts,* and "acknowledgeth himself to be sent by him ‡." It proves, on the contrary, that the *sender* and the *sent* are essentially *one.* Nor is the *Jehovah of Zion* distinguished from the *Jehovah of Hosts;* because, the very person, whom the author here supposes to be distinguished from the *supreme Jehovah,* or God the Father, by the former name, is also expressly dignified with the latter. For, saith the prophet *Isaiah,* mine eyes have SEEN the King, the JEHOVAH OF HOSTS §, which, when compared with *John* xii. 41, settles the point: *These things said* Esaias, *when he* SAW *his glory,* (the glory of *Christ*) *and spake of him.*

VI. The sixth is not an objection, but a demon-

* *Essay,* p. 60, 61. Exod. xxxiii. 19, *&c.* † Zech. ii. 10, 11.
‡ P. 65. § Isa. vi. 5.

stration against himself; and I cannot conceive what advantage he proposed in bringing it out to view, for, taking it as granted that there are two *Jehovahs*, a superior and an inferior, he is pleased to observe hereupon, "that this *Jehovah of Zion*, (whom I have "just proved to be the *Jehovah of Hosts*) does not "always declare himself to be deputed, but actually "and literally speaks in his own name, and calls "himself *Jehovah*, and saith, *I am the God of* Abra- "ham; and, *I am the God of* Bethel; and, *I brought* "*thee out of the land of* Egypt, *&c.* and positively "prohibits *Moses* and the children of *Israel* from "worshipping any other God but himself: *thou*, says "he, *shalt have no other Gods before me:* thereby "seeming to forbid even the worship of the supreme "*Jehovah*, the *Jehovah of Hosts* *." That is, in other words—when the God, who brought the children of *Israel* out of *Egypt*, commands them to worship him, as the one only object of adoration, he *seems thereby* to forbid the worship of another God *superior* to himself. No: he thereby forbids the worship of all *inferior* Gods, and asserts that he himself is the *supreme:* for the argument, when drawn up, will stand thus—The *supreme God* is to be worshipped—but no other God, except him *who brought the children of* Israel *out of* Egypt, is to be worshipped—therefore, the God, who brought the children of *Israel* out of *Egypt*, is the *supreme God*. Here the author is under a very grand difficulty, and is far from appearing to be satisfied with his own solution of it †. "It is to

* P. 66.

† Liquet, veteribus *Judæis* nunquam in mentem venisse commentum illud, quod nostro seculo viris quibusdam doctis inter Christianos placuit; nempe eum, qui *Mosi* in rubo et monte *Sinai* apparuit et locutus est, merum fuisse angelum qui se Deum *Abrahami* appella-

" be observed, (says he) that the *Hebrews* were far " from being explicit and accurate in their style, but " left great room for the imagination of the reader " to supply and fill up the deficiencies *." And could the author seriously believe, that the *Hebrews*, that is the *Spirit of God* who spake by prophets and holy men amongst the *Hebrews*, hath not an *accuracy in his style* sufficient to preserve his readers from falling into *Idolatry?* And that the capital doctrine of the Bible is to be settled, not by what *is said*, but by what is *not said?* not by the express words of Scripture, but by what the *imagination* is to *supply?* If this were true, such an infallible judge of controversy as the Pope, would seem to be necessary; and therefore the Papists have sometimes been very earnest in objecting to Protestants the ambiguity of the Scripture language.

VII. I pass on to the next objection, which is extracted from St. *Paul* †: " For (says this Apostle) " *though there be that are called gods, whether in* " *heaven or in earth, (for there be gods many, and* " *lords many) yet to us there is but one God, the* " *Father, of whom are all things, and we in him; and* " *one Lord Jesus Christ, by whom are all things, and* " *we by him.* That is, there is but one supreme God, " in comparison of whom, there is *none other but he;* " and with regard to whom Jesus the Christ is to be " called *Lord*, and not *God* ‡." In the verse immediately preceding those which are here quoted, the Apostle gives a clear explanation of his meaning, by declaring the very same thing in a few words. *We*

ret, *Deique nomine* cultum divinum, sibi adhibitum, libentur admitteret. Nimirum absurda nimis, et plane horrenda est illa sententia. *Bulli Def. Fid. Nic.* Sect. I. cap. I. §. 11.

* P. 66. † 1 Cor. viii. 5, 6. ‡ P. 87.

know, says he, *that an* idol *is nothing in the world, and that there is no other God but one.* After which, in the words now before us, he draws a contrast more at large, between the belief of *idolaters*, and that of *Christians*, opposing the one only and true God, to that tribe of celestial and terrestrial deities, which by the Heathens were *called Gods*, but, in reality, were nothing in the world. The author imagines, that the Apostle here means to draw a *comparison* between the supreme God, and subordinate angels: for, says he, "the term of *God* is to be attributed to "the Son, as when we say, *there be Gods many.*" But if we say this in the same sense with St. *Paul*, as this writer seems to intend we should, we shall then convert the *Son of God* into an *heathen Idol!* a *nothing in the world!*

It should here be observed, that when the Scripture speaks of *one God*, it doth certainly express the *unity* of the blessed Trinity; and the appellation of *the Father*, ascribed to the *one God*, upon which this author and Dr. *Clarke* lay so great a stress, doth not here mean the *person* of the *Father* as distinguished from the *Son* and *Holy Spirit;* but denotes, as it does in many other places of the Scripture, the fulness of the Godhead which *dwelled bodily* in the person of *Christ.* So he himself hath taught us in terms as express as can be desired—*the* Father *that* dwelleth *in me, he doth the works* *.

But he carries on this objection in such a manner, that we shall be able to turn his evidence against himself. For this "God the Father," says he, "St. *Paul* "characterizes as that God, who is *the blessed and* "ONLY *Potentate, the King of Kings, and Lord of*

* John xiv. 10.

" *Lords,* WHO ONLY *hath immortality, dwelling in the* " *light which no man can approach unto,* WHOM NO " MAN HATH SEEN OR CAN SEE *." This he allows to be a description of the *one* only and *supreme God;* but it is a description of *Christ.* This is evident, first, from the context; which, when the connection is preserved, runs thus—*Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which he (*the *Lord Jesus Christ* himself) *shall shew, who (Christ) is the blessed and only Potentate,* &c. Secondly, because the *appearing* of *Christ,* here spoken of, *Christ* himself, through the power of the Godhead in him, is to manifest at the end of the world; just as it is said of him after his resurrection, *on this wise* SHEWED HE HIMSELF †. But thirdly and chiefly, because *Christ* is dignified with all those very attributes, which are here ascribed to the supreme God; and we may take all the articles separately, and find parallels to them throughout. First, *who is the blessed and only Potentate*—so of *Christ* it is elsewhere said, that he *is the head of all principality and power*‡. 2. *The King of Kings, and Lord of Lords*—so—*he hath on his vesture and on his thigh a name written,* KING OF KINGS, AND LORD OF LORDS §. 3. *Who only hath* immortality—so—*in him was* LIFE ‖. 4. *Who dwelleth in the* light *which no man can approach unto*—so—*the city* (the heavenly Jerusalem) *had no need of the sun, for the glory of God did lighten it,* and THE LAMB IS THE LIGHT THEREOF ¶.

I need not run this parallel through the last article, the *invisibility* of the Godhead, because it is to be considered in a different capacity, as it furnishes the author with his next objection.

* Eph. i. 3. 1 Tim. vi. 15, 16. † John xxi. 1. ‡ Col. ii. 10.
§ Rev. xix. 16. ‖ John i. 4. ¶ Rev. xxi. 23.

VIII. For, as concerning "the one, only invisible "God," he affirms very roundly, "that he cannot "POSSIBLY be the same with that God, who *was* "*manifested in the flesh* *." But by this manifestation none have ever been so weak as to imagine, that the *Godhead* became *visible*, any farther than by its personal union with the human nature, which *was* visible; for when *Christ* became incarnate, though we did not see *God*, yet we *saw* the *person who was* God.

Without insisting afresh upon that description of *the Father*, (as he will have it) or, *one, only, invisible God*, which I have just now proved applicable to *Christ;* I shall set down two expressions, which at once must silence all cavils and disputes: for *Christ* affirms of the unbelieving *Jews*, that *they had both* SEEN *and hated, both him and his* FATHER †: and again he says to one of his disciples—*He that hath seen me, hath* SEEN THE FATHER ‡. In both these passages, it is evident to reason and common sense, that the FATHER, or *Divine Essence* could become visible only in respect of his union with the visible person of Christ. And this is such a direct demonstration that the *Divine Essence* was actually *so united*, that Dr. *Clarke* and *his myrmidons* § never have, nor ever will be able to talk *sense* against it ‖.

IX. His text argument runs through sixteen of his *sections* ¶, in which he hath collected many texts wherein *Christ* is mentioned, as receiving power from God—being *anointed with the oil of gladness above his fellows*, (mankind) being *made* Lord and *Christ*—raised

* P. 88. 1 Tim. iii. 16. † John xv. 24. ‡ John xiv. 2.
§ See *The Confessional*, p. 316. *first edit.*
‖ See *Cath. Doctr.* chap. i. No. 38, and p. 107. *third edit.*
¶ From p. 89 to 106.

from the dead—exalted to the right hand of God, *&c.* all of which relate to the human nature, and cannot possibly afford any evidence for the inferiority of the divine. And let it here be recollected, that the salvation of mankind does not depend upon the exaltation of a God, or of any other being, but of man only, who fell from God by sin, and through the *man Christ Jesus,* is re-united to him. It must be observed though, that four of the above sections begin with, *and as the Jews,* in which we are obliged with a repetition of that Rabbinical evidence, which hath already received its answer, at the beginning of this chapter.

X. " To declare the *Father* and the *Son* to be *co-*
" *equal,* and *co-eternal,* is by no means consistent
" with the relation that there is between father and
" son *." With that relation, as it subsists among *men,* it is not: but this is no reason, why it should not be so with *God;* or even, that in all created beings it should be an inconsistency. As for example—*Light* is the offspring of *fire,* and yet *coeval* with it; for it is impossible to conceive a time, when the sun existed without emitting light; and were the sun eternal, light would be co-eternal with it: as was very judiciously observed by Mr. *Leslie* † to the *Unitarians,* many years ago; and it is not answered yet.

XI. " If the substance of the Father be the same

* P. 141.

† Theolog. Works, fol. vol. I. p. 227. I saw this great writer lately mentioned under the name of *that furious high-church bigot* Leslie—the value of which epithets may easily be estimated, if we consider that the vender of them is himself *a furious no-church bigotted Socinian:* for neither the *Socinians* nor the *Quakers* could ever bear the name of Mr. *Leslie:* whose political circumstances being now out of the question, his incomparable skill as a controversialist, acknowledged even by a *Bolingbroke,* ought to recommend his writings to those who would understand the doctrines and interests of the Church

" undivided substance with the Son, and the sub-
" stance of the Son became incarnate, then it will fol-
" low that the substance of the Father became incar-
" nate also *." If the substance of the Father and of the Son were *so united* as not to be distinguished into *two different persons,* this consequence would necessarily follow. But as the Scripture doth not teach us, and the church doth not maintain, that the Father and the Son are one person, he hath reasoned upon a false supposition, and the doctrine of the incarnation is not chargeable with any such absurdities as this author hath taken great pains to fix upon it.

XII. The last objection I shall take notice of, is drawn from the hypostatical union of the two natures in the person of *Christ,* and is as follows—" If this
" proposition (says he) be taken for granted, which
" may be found *totidem verbis* in the *Athanasian* creed,
" that *as the reasonable soul and flesh is one man, so God*
" *and man is one* Christ; and if this other proposition
" be allowed, which is to be found as explicitly in
" the Scriptures, that this one *Christ suffered* for the
" sins of mankind; then it must follow, of conse-
" quence, that *Christ* suffered in his *godhead,* as well
" as his humanity; since otherwise, it would have
" been the *man Jesus,* and not *Jesus* the *Messiah,* or
" *Christ,* that suffered for the sins of men †."

Hitherto he hath objected as an *Arian,* and talked about the *most ancient of angels,* &c. but now, he is changed on a sudden into the character of a *Socinian:* for this very argument hath ever been advanced and insisted upon by them, to prove that *Christ* was nothing more than a mere man; because, say they, if

of England, in opposition to the Papists on one hand, and Sectarian Enthusiasts on the other.

* P. 148. † P. 148.

God became an individual person with man, God must have *suffered;* which it is not possible for him to do. In answer to this I must recommend to his consideration the two following texts, and if he can, either under the character of an *Arian,* or a *Socinian,* get clear of them, he may proceed with his objection —*Herein is the love of* GOD, *that* HE LAID DOWN HIS LIFE *for us* *. And again—*Feed the church of* GOD *which* HE *hath purchased with* HIS OWN BLOOD †. It is incumbent upon him, therefore, if he believes the divine authority of the Holy Scriptures, to shew us, that these passages do not prove, that the *person,* who suffered for us upon the cross *as man,* was *God* as well as man ‡.

CHAPTER IV.

OBJECTIONS TO THE DIVINITY OF THE HOLY GHOST ANSWERED.

I. "THE Holy Spirit must be an intelligent agent "separate and distinct from God, because he is said "to be *sent* by him: for it is manifest that God can- "not send himself; because those terms imply a "contradiction §." It hath already been proved ||, that the *sender* and the *sent* may be essentially one, and as for the supposed *contradiction* of God's *sending himself,* it arises merely from his begging of the question, that there is but one *person* in the divine essence; but the Scripture shews that there are *three,* which takes the contradiction away.

II. His next objection is an inference drawn

* 1 John iii. 16. † Acts xx. 28.

‡ *N. B.* These three last objections are intermixed with his *Remarks upon the Creeds.* § P. 78.

|| See the preceding chapter, Sect. 5.

from the following expression——*Jehovah and his Spirit* *; as if, by the usage of the particle *and*, it must necessarily follow, that they are separate and distinct beings. But neither will this observation hold any more than the former; for *Christ* thus expresses himself—*I* AND *my Father are* ONE; where, though the particle *and* may seem to disjoin the Father from the Son, yet the whole sentence expressly asserts their union: and St. *John*, speaking of the whole three persons, calls them *the Father*, *the Word*, AND *the Holy Ghost*, and yet adds—*and these three are* ONE. So likewise, when our Lord commanded his disciples to baptize *in the name of the Father*, AND *of the Son*, AND *of the Holy Ghost* †, though he inserts the particle *and*, upon which the author grounds his argument, yet he withal expresses the *unity* of the Trinity: for though *three persons* are mentioned, he bids them not baptize in the *names*, but (εις το ονομα) in THE NAME: upon which the excellent Bishop *Andrews* thus comments—"If we "will stay yet, but a little, at our baptism, and "hearken well; as we hear that the Holy Ghost is "GOD, so shall we that he is GOD *in Unity*. For "there we hear but, *in nomine*, but of *one name*. Now "as the *Apostle* reasoneth, (Gal. iii. 16.) *Abrahæ dictæ* "*sunt promissiones et semini ejus. Non dicit seminibus,* "*quasi in multis; sed, tanquam in uno, semini ejus.* To "*Abraham*, and his *seed*, were the promises made; he "saith not to the *seeds* as of *many*, but to his *seed*, as "of one. So we are baptized, *non in nominibus, quasi* "*multis; sed in nomine, quasi uno;* not in the *names*, "as of many, but in the *name*, as of one: *one name*, "and one nature or essence. *Unum sumus* (saith

* Ibid.—Isa. xlviii. 16. † Matt. xxviii. 19.

" *Christ)* of two of them : *unum sunt* (saith St. *John)* " of all three ; this we hear there *."

III. " In the books of *Judges* and *Samuel,* it is not " said, that it was *Jehovah,* but the *Spirit of Jehovah,* " which came upon *Othniel,* and *Gideon,* and *Jeptha,* " and *Sampson,* and *Saul,* and *David,* to assist them in " the government of *Israel,* and the execution of " their office †." The last objection was built upon a particle of *three* letters ; that now before us, hath nothing more to rest upon, than the slender foundation of *two ;* for he affirms it is not said, that it was *Jehovah* himself, but the *Spirit* OF *Jehovah,* which inspired and actuated the illustrious persons above mentioned. But the very first instance he refers us to for a proof of this assertion, shews us, on the contrary, that the same person, who is said to be the *Spirit* OF *Jehovah,* is likewise mentioned under the direct name of *Jehovah* himself, which the *author* is pleased to affirm he is not. For of *Othniel* it is said, that *the* SPIRIT OF JEHOVAH *came upon him, and he judged* Israel, *and went out to war ; and* JEHOVAH (the same spirit, which enabled him to *go out to war) delivered the king of Mesopotamia into his hand.* In like manner, the *Spirit of Jehovah* is asserted to be very *God,* in the passage he refers to concerning *Saul ;* for the prophecy of *Samuel,* with relation to this matter, is thus worded—*The* SPIRIT OF JEHOVAH *will come upon thee, and thou shalt prophecy with them, and shalt be turned into another man : and let it be, when these signs are come unto thee, that thou do as occasion shall serve, for* GOD *is* (or *will be) with thee.*

IV. " St. *John* plainly calleth that *Holy Spirit* by

* *Sermons,* p. 642.

† Ibid. See Judg. iii. 10.—vi. 34.—ix. 29.—xiii. 25. 1 Sam. x. 6.—xvi. 13.

" which he was inspired with the book of *Revela-*
" *tions*, an *angel:* for this revelation was signified to
" St. *John* by an angel sent from *Christ;* and yet
" through the whole book he calls this revelation the
" dictates of *the Spirit. He that hath an ear, let him*
" *hear what* the Spirit *saith unto the churches* *."
In this we have a grand specimen of the author's talent in explaining the Scripture; for the words here set down, were not spoken by the *angel*, or by St. *John*, but by *Christ* himself, from among *the seven golden candlesticks* †. This is a sufficient answer; but I cannot leave this remark without first admitting it to be true, and then tracing a contradiction or two, which must of necessity follow from it. First, if that angel, which signified to St. *John* the scenes described in the book of *Revelations*, was the *Holy Spirit;* then, as it was but one and the same angel of *Jesus Christ* ‡, which, from beginning to end, presented all these things before his imagination, it follows, that the *Holy Spirit* is not to be worshipped; because, when St. *John* offered to pay adoration to the angel, which signified or shewed to him the things he then heard and saw, he was forbid to do it, and at the same time directed to the one only proper object of worship, the supreme God §. Again, as this angel declared to St. *John* that he was his *fellow-servant and of his brethren the prophets* ‖; then, if this angel was the *Holy Spirit*, it must appear, that he is a *fellow-servant* with the prophets which he inspired, that is, bound to SERVE or worship the same God: but—all Scripture is given by *inspiration* of GOD ¶—and then, if any thing follows, it is, that *God* is to *worship* himself.

V. " Although the Virgin *Mary* is positively said

* P. 106. Rev. ii. 7. 11. 17.—iii. 6. 13. † Ibid. i. 13—18, *&c.*
‡ Chap. i. 1. Ch. ult. 16. § V. 9. ‖ Ibid. ¶ 2 Tim. iii. 16.

" to have been *found with child of the Holy Spirit,* " and to have *conceived of the Holy Spirit;* yet the " person sent to her from God upon this occasion, " calls himself an angel, and in particular, *the angel* " Gabriel *that standeth in the presence of God**." The angel *Gabriel* was sent from God to forewarn the Virgin of a future efficacy from the *Holy Spirit,* and speaks of the *Holy Spirit* (whom he characterizes as the *Most High)* as of another person; not that he himself was the *Holy Spirit,* as the author imagines, and seems to be so pleased with the discovery, that he thinks it something *very remarkable.*

Now we are upon this subject, I must beg leave to remind him, that *Jesus,* the *holy thing which was born* of the Virgin *Mary,* was called the *Son of* GOD, because he was begotten of the *Holy Ghost;* which, on more accounts than one, deserves his very serious consideration, and he would do well to clear it up. The very same truth may be collected from many other passages of holy writ; but the following instance may be sufficient—GOD, *who at sundry times, and in divers manners, spake in time past unto the Fathers by the prophets, hath in these last days spoken unto us by his* SON †: which GOD, who spake in time past by the *prophets,* and in the latter days by *his Son,* is by St. *Peter* called the *Holy Ghost:* for, says he, *in old time, holy men of God,* the prophets, *spake as they were moved by the* HOLY GHOST ‡.

From all which, it manifestly appears, as I have already observed, that the whole undivided godhead is in the Scripture frequently represented as the *Father* of the *man Jesus;* and that the *Holy Spirit,*

* P. 107. Matt. i. 18. 20. Luke i. 19. 26.

† Heb. i. 1, 2. ‡ 2 Pet. i. 21. conf. Luke i. 68, &c.

which begat him of the Virgin, is the very and supreme God; because the angel *Gabriel* calls *his* power the *power of the* HIGHEST *. Nay, the very *devils* themselves, could, with a *loud voice*, call out upon *Jesus* their conqueror, as the *Son of the most* HIGH GOD †; and here the author introduces what he supposes to be a created and subordinate angel *upon this occasion.*

Now we have gone through all the arguments offered in the *Essay*, with the intent of degrading the Son and Holy Spirit to the rank of created beings, it will be proper to enquire, how the writer of it, in allowing them divine worship, can possibly clear himself from the charge of *idolatry*, which the *Arians*, upon their principles, have never yet been able to do? Why, he confesses "that angels, as "angels, have no right to divine worship or adora-"tion on their own account; but when angels are "commissioned from God, with any degree of power "over us," (which they never are, being only *ministring spirits*) "and are sent in his name; then it "cannot be idolatry to pay them a proportionate de-"gree of adoration; because such adoration or wor-"ship not being paid them on their own account, "but on account of the authority which hath been "delegated to them, terminates in the one only and "supreme God ‡.

Thus the difficulty is solved! we are not guilty of idolatry in paying divine adoration to *creatures*, because in them we worship *God:* which is the very excuse *Bartholomew Malam* § gave for himself, when he knelt down and worshipped *George Fox*, the

* Luke i. 35. Matt. v. 7. ‡ P. 82, 83.
§ Leslie, Theol. Works, vol. ii. p. 619.

Quaker: saying, that he did not worship *George Fox* himself, but *the light in George Fox;* that is, he adored the said *George Fox, not upon his own account,* as *George Fox,* but as one *commissioned from God, with a degree of power over us,* raised by the irresistible workings of the Spirit, from the state of a mechanic, to that of an inspired preacher, *a son of thunder* uttering a voice upon *Mount Sion,* from the four winds, and *sent in the name of God.* If the learned will pardon me, for mentioning the name of *Cicero,* in the same page with that of the most illiterate *George Fox;* I think the compliment he makes *Scipio Africanus* pay to *Publius,* "*scito te deum esse,*" proceeded from a like principle with that above mentioned: so that *Bartholomew Malam* did nothing more than sing *Te Deum* to *George Fox,* as the great *Scipio* did to *Publius,* and as the *Essay-writer* would persuade us, we may lawfully do to created beings, our fellow-servants. But doth he not perceive, that this method of reasoning will excuse all the *saint* and *angel* worship, professed by the modern and superstitious members of the church of *Rome,* and hitherto so justly renounced by Protestants? For as oft as they are warmly attacked upon this article, their method is, to secure a retreat in the very distinction here advanced by the author, and as oft as confuted, still to insist upon it, that the incense they offer to created beings, ascends through them to the Supreme God, and tends to the abundant increase of his honour and glory.

It is, I apprehend, with a retrospect view to this argument, that the author afterwards delivers his opinion, concerning that right which God himself hath to the worship of his creatures; for the case is stated in such a manner, as seemingly to favour the possibility of a title to adoration in inferior beings. The

sentiment is borrowed from Sir *Isaac Newton*, though I would hope that great man never intended to make so bad an use of it, and the whole remark is this—"The worship which is due from man to God, is on "account of the *dominion* he hath over him *.

"So that the Son becometh our *God*, not so much "on account of his having been employed in the cre-"ation, and *that by him God created the worlds*, as "because all judgment is committed to him, this "being the great *obligation* of all duty †."

But, to worship God as the *Creator* of the world, is also to worship him as the supreme ruler of it; for the act of creation, and the right of supremacy, are inseparable. *The earth is the* LORD's, saith the Psalmist, *and the fulness thereof, the world and they that dwell therein:* to which he immediately subjoins the reason, why the LORD hath this dominion over the

* That divine worship is due from man to God *only* on account of his *dominion*, is not true; for the service of mankind, according to the testimony of Scripture, and the reason of the thing itself, is deduced from the perfections and attributes of the object of worship. We are commanded to worship Him that is *perfect* with *perfection* *; the *Holy one* with *holiness* †; the *Mighty one* with *humility* ‡; and the *merciful* with *mercy* § toward our fellow-servants. Sir *Isaac* doth indeed suppose, that God, as God, is *related* to man only on account of his *dominion;* but the observation will not hold. His words are these, "dicimus *Deus Israelis*—non dicimus *æternus Israelis, infi-*"*nitus Israelis, perfectus Israelis* ||." But God is called in Scripture the *Holy one of Israel*, and the *Mighty one of Israel:* and this relation being recognized in some of the attributes, no reason can be given why it should not obtain equally in the rest. If 1 *Sam.* xv. 29, be compared in the *Hebrew* with *Jer.* xv. 18, it will also appear, that the *eternal one of Israel* is the best construction of the former text.

* Matth. v. 48. † Lev. xi. 44, 45. ‡ 1 Pet. v. 6. § Luke vi. 36. || *Newt. Princ.* p. *antepenult.*

† P. 100, 101.

world, and all its inhabitants—*for* (or *because*) *he hath founded it upon the seas, and established it upon the floods* *. Were it the *dominion* of God, independent of his power as Creator, which lays us under the obligation of worship, then St. *Paul,* when he condemned the idolatry of the *Gentiles,* should have stated their crime differently: But he has blamed them only for worshipping the *creature,* rather than the *Creator* †; which plainly shews what it is that entitles God to the adoration of mankind; they are his creatures, and therefore they must adore him.

This principle of *dominion,* if it were rested in, would excuse all the abominable idolatry of the *Pagans,* who paid divine honours to the natural rulers, the sun, moon, stars, *&c.* which God hath appointed to *rule* over the day, and over the night, because they deemed them to be the *Gods which* GOVERN *the world* ‡; and the contest between ancient believers and unbelievers, always turned upon this point, whether these natural *rulers* were self-existent, and had power essential in themselves, or whether they derived it from a *Creator,* who being such, was therefore alone to be *worshipped.* But there is another capital error in this assertion; for, argues he, "the Son becometh *our* "*God,* because *all judgment is committed unto him.*" Now, as far as all judgment is *committed* to the Son, he is not *our God;* because, as far as all judgment is *committed* to him, he is man; for which reason St. *Paul* declared to his audience of philosophers at *Athens,* that God *will judge the world by that* MAN (εν ανδρι) *whom he hath ordained* §: and he is not *our God* by being *man* only, but by being *Emmanuel,* God *with us,* that is, God incarnate. As far as he is a

* Ps. xxiv. 1, 2. † Rom. i. 25. ‡ Wisdom xiii. 2. § Acts xvii. 31.

person of the Godhead, he hath judgment essentially in himself; for *vengeance is mine, I will repay, saith* JEHOVAH *. Wherefore, let us turn his arguments which way soever we will, and set them in what light we please, still, every way, nothing but error is to be found in them; and, therefore, without pursuing them any farther, I may obviate them all at once, by subjoining the words of God himself, by the prophet *Isaiah*, in relation to this very article. *Thus saith God the* LORD, HE THAT CREATED *the heavens, and stretched them out—I am* JEHOVAH, *that is my name, and my glory will I not* GIVE TO ANOTHER, *neither my praise to graven images* †. No person but the one *Creator*, can have the glory of being called by the name *Jehovah*, or be entitled to any degree of that praise which is due thereupon: and he who is the supreme Creator of the universe, doth here declare, as full as words can express it, that he will not commission any OTHER Being to receive divine adoration, since this is due only to himself—THOU SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE ‡.

CHAPTER V.

WHEREIN THE EXTENT AND VALIDITY OF HIS CONCLUSION IS EXAMINED.

HERE we shall have an opportunity of seeing what opinion our author entertains of the merits of his own performance, and the strength of his reasonings: how much his conclusion amounts to, and how much, according to the plan upon which he has proceeded, it

* Rom. xii. 19. from Deut. xxxii. 35, 36.
† Isa. xlii. 5. 8. ‡ Matt. iv. 10.

ought to amount to. I shall first set down the whole as it stands in his book, then divide it into particular articles, and make a separate remark upon each of them. His conclusion is this:

"I apprehend, therefore, it is manifestly shewed "in these papers, that from the consideration of the "nature of spirit, by the light of reason it appears, "there can be but one God, that is, one supreme in- "telligent agent; which one God may, however, "create an infinite series of spiritual agents, in sub- "ordination one to another; some of which may, by "an authority communicated to them from the su- "preme God, act *as Gods*, with regard to those in- "ferior beings, who are committed to their charge. "I apprehend it likewise appears from the sentiments "of the *Jews*, as well as from the Scriptures, both of "the Old and New Testament, that this is the "method of government, which the Almighty hath "been pleased to pursue in the œconomy of this uni- "verse, still reserving to himself that incommunicable "quality of *supreme*, which it would be a contradic- "tion to suppose him divested of, either with or "without his will; that is, either by his own consent, "or by necessity*."

ARTICLE I.

"I apprehend, therefore, it is manifestly shewed "in these papers, that, from the consideration of the "nature of spirit, by the light of reason, it appears"—

Answer.

Nothing, concerning the spiritual or invisible world, can *really* appear by the light of unassisted human

* P. 113, 114.

reason; which, borrowing all its fund of ideas from the senses of the body, is circumscribed by the objects of the sensible world, and hath no possible means of obtaining any certain knowledge of *things spiritual.* Many things, indeed, may *seem* to appear, which, in truth, are nothing but the conceptions of the brain, and have no existence any where else *in rerum naturâ.* One speculative disquisitor may regulate the spiritual world in this manner, and another in that; but so long as revelation is out of the question, they can neither support their own systems, nor confute that of another person.

For these reasons, therefore, and others before mentioned, it cannot be expected, that, from this topic of argumentation, any thing *real,* or worth our notice, should *appear* upon the important subject now in hand: and, indeed, to consider any doctrine by the light of nature and reason, when there is that of revelation ready at hand, and professedly giving its assistance, is every whit as imprudent and absurd, as for a man to reject day-light, and an open road to travel in, that he may shew his genius by taking a solitary walk amongst bogs and pits in the dark, when it is ten to one but he tumbles headlong into the first that lies in his way.

ARTICLE II.

"There can be but one God, that is, but one su-
"preme intelligent agent."

Answer.

By *agent* the author means what we intend to express by the word *person:* but the *Essay on Spirit* hath nothing to prove that the *supreme nature* is only *one person.* Dr. *Clarke* indeed assures us, that this is the

first principle of Natural Religion *: which assertion, if it were true, would only shew, that *Natural Religion* is the same thing with *Deism*, whose first principles are opposite to the Gospel. But it is a notorious matter of fact, that this unity of person was least known to those who were under the influences of nature. The words of *Cicero* on this subject are well worth observing—*Omnibus innatum est et in animo quasi insculptum, esse DEOS* †. "It is a truth innate, and as it were engraven upon the mind, that "there are GODS." If it be enquired, what principles are dictated by reason independent of revelation, the testimony of *Cicero* who wrote before the Gospel, and spoke in the simplicity of his heart, is of much better authority than that of Dr. *Clarke*, who wrote after it, and was promoting the ends and interests of a private system.

The *unity* of the *supreme nature* is plainly taught by the sense of the word *Jehovah*, as it stands in that text of *Deuteronomy—Jehovah thy God is* ONE JEHOVAH. But this author, contrary to all others I have yet heard of, whether Jews or Christians, hath advanced the unscriptural and senseless doctrine of *two Jehovahs*, a Jehovah *of Zion*, and a Jehovah *of Hosts* ‡: and therefore, although it is the greatest of all truths that the supreme nature is but *One*, the author of an *Essay on Spirit* is the only man in the world who hath no right to assert it.

ARTICLE III.

"Which one God, however, may create an infinite "series of spiritual agents, in subordination one to "another."

* See Cath. Doctr. Pref. p. 32. Edit. 3. † Cic. de Nat. D. 2. 4.
‡ See Chap. 3. § 5. supr.

ANSWER.

True, God may do this; but unless it is proved, that *Christ* and the *Holy Ghost* are of this number, no progress is made in the argument: why was it not affirmed then that they are *creatures?* for whether this appears or not, we are sure it was the author's intent that it should; and his premises, if they are sound and good, prove a great deal more than he hath thought proper here to set down in his conclusion.

ARTICLE IV.

" Some of which (created spirits) may, by an au-
" thority communicated to them, from the supreme
" God, act *as Gods,* with regard to those inferior
" beings who are committed to their charge."

ANSWER.

It ought to have been—" some of which may be dig-
" nified with the incommunicable name of *Jehovah,* de-
" clared to be *supreme,* and adored as *Creators* of the
" universe; and yet after all, be in reality, not *Gods,*
" but *creatures.*" As for their being a kind of *quasi dei,* assuming to themselves the honour of self-existence, and suffering divine worship to be paid to them, only because they were *sent in the name of God,* it is absurd and impossible; for a vicegerent or ambassador is never honoured with the title of the monarch he represents, or admitted to sit as his equal upon the throne with him *.

* Nefas est cogitare, histrioniam aliquando exercuisse angelos, et deum incommunicabile nomen ipsis communicâsse, aut talem representationem, in quâ creatura omnia, quæ Dei sunt, sibi attribuat. Recte etiam doctissimus Camero: *sane,* inquit, *patroni clientum per-*

ARTICLE V.

" I apprehend it, likewise, appears from the sen-
" timents of the *Jews*, as well as from the Scriptures,
" both of the Old and New Testament, that this is
" the method of government the Almighty hath been
" pleased to pursue, in the œconomy of this uni-
" verse."

Answer.

As for the modern *Jews*, I have shewed that they are not qualified to give their evidence in relation to this or any other point of *Christian* doctrine; and the author himself hath entered a disqualification against them, without attempting to reverse it. As for the *method of government*, or angelic system of politics here alluded to, if the reader thinks it worth his while to turn back to the page in which I have summed up the evidence alleged in support of it, I dare be answerable for his *apprehending* no such thing.

ARTICLE VI.

" Still reserving to himself that incommunicable
" quality of *supreme*, which it would be a contradic-
" tion to suppose him divested of," *&c.*

Answer.

True, it would be a *contradiction* for the *supreme* to be divested of this his incommunicable quality; but the *supreme nature* may still be supreme, without being reduced to an unity of person: and our Essayist

sonas sæpe induunt; at ne fando quidem unquam auditum est, ullum legatum, *cùm* principis *sui mandata proponit, aliter loqui quàm in tertiâ personâ:* princeps meus hæc dicit. *Cujus rei illustre testimonium habemus apud prophetas, apud quos nimirum solennis formula est,* Dicit dominus, *&c. Defensio Fid. Nicæn.* Sect. 1. Cap. i. § 11.

must reason in another manner than he hath done, before he will have any right to conclude, that the *Son* and *Holy Spirit*, by subsisting in the unity of the Divine Nature, must thereby divest it of its supremacy.

Such is this mighty conclusion; in the road to which, we have been entertained with romantic speculations of physiology, and perverted texts of Scripture, cemented together with the *Fables* of *Judaism*.

CHAPTER VI.

HIS ENQUIRY INTO THE SENTIMENTS OF THE PRIMITIVE FATHERS OF THE CHRISTIAN CHURCH CONSIDERED.

Our author having thus summed up his doctrine in brief, as he apprehends it manifestly to appear from his premises, is pleased to assure us, in the next place, that "if we consult the opinions of the Fathers upon "this subject, for the first three hundred years after "Christ, we shall find them all universally agreeing in "the afore-mentioned doctrine: as may appear by "consulting *Justin Martyr, Athenagoras, Tatian, "Irenæus, the Author of the Recognitions, Tertullian, "Clemens Alexandrinus, Origen, Gregory, Thauma-"turgus, Dionysius of Alexandria, Lactantius*, &c*."

The *afore-mentioned doctrine*, which we are to find them *all universally agreeing in*, is, that the *Son* and *Holy Spirit* are neither of them really God, but act only *as Gods*, and yet are to receive divine adoration from inferior beings. But where are his *proofs?* they come next; because something is to *appear*, upon *consulting the Fathers*. No; quite another matter: the

* P. 115.

thing, it seems, is so clear, that " it is *needless* to pro-
" duce any quotations out of them, as this point is
" plainly given up by three of the most learned per-
" sons of the last age, which are, the judicious Mr.
" *Chillingworth,* the learned bishop *Bull,* and the
" discerning Dr. *Cudworth* *."

How the case really stands with these three divines, shall be considered, after I have laid before the reader a much more powerful reason for that pretended *needlessness,* by which this author would excuse himself from the trouble of quoting; which is, that all the Fathers he has mentioned, (one only excepted) are universally against his *afore-mentioned doctrine.* But as the extracts I should make from them, would, if set down in their several originals, be calculated only for the satisfaction of the learned, who may as well turn to the books themselves, I may be excused from encreasing the bulk of these papers by giving them at length, and shall therefore only refer to the places at the bottom of the page †.

And not to leave my *English* reader quite in the dark, I shall beg leave here to offer one argument,

* P. 115.

† *Just. Mart.* ad Diogn. Epist. Ed. Par. p. 501. ετος ο αει, &c. Resp. ad Orthod. p. 295. επι τω θεω, &c.—*Athenag.* p. 10. *ibid.* αλλ' εστιν ο υιος, &c.—*Tatian.* Orat. cont. Græc. p. 145. *ibid. Irenæus* adv. Hæres. lib. iv. c. 11. *Dominus enim noster,* &c. and lib. iii. c. 8. *ipse enim infectus,* &c.—*Author of the Apost. Const.* lib. vii. c. 42. Και εις Κυριον Ιησουν, &c.—*Tertull.* adv. Prax. c. 3. Numerum et dispositionem Trinitatis, &c.—*Clem. Alexand.* Admon. ad Gen. p. 5. and 6. Νυν δε, &c. Pædag. l. i. c. 8. p. 113.—*Origen contr. Cels.* lib. vi. p. 287. ωτε γαρ τον αγεννητον, &c. and περι αρχων, as cited in *Jerom.* tom. ix. p. 121. Nunquam utique in Unitate Trinitatis, &c.—*Greg. Thaum.* Ed. Par. p. 1. Τριας τελεια, &c.—For the opinion of *Dionysius of Alexandria,* see *Athanasius,* tom. i. p. 559, &c. *Ignat.* Ep. ad Smyrn. δοξαζω Ιησουν Χριστον τον ΘΕΟΝ.

which of itself is sufficient to show, that all the most early members of the *Christian* Church were universally against *his doctrine;* and such an argument it is, as both the learned and unlearned must immediately perceive the force of.

Lucian, who lived as early as the days of *Adrian,* (that is, about the beginning of the second century, two hundred years before the council of *Nice)* and was initiated into the Christian faith, but afterwards apostatized to Paganism; this *Lucian,* I say, in one of his dialogues, wherein the interlocutors make it their business to scoff at the Christian religion, puts the following speech into one of their mouths—Υψιμεδοντα θεον, μεγαν, αμβροτον, βρανιωνα, υιον Πατρος, Πνευμα εκ Πατρος εκπορευομενον, εν εκ τριων, και εξ ενος τρια. ταυτα νομιζε Ζηνα, τον δε ηγε θεον. *The Almighty God, great, immortal, and celestial, the Son of the Father, the Spirit proceeding from the Father,* ONE *of* THREE, *and* THREE *of* ONE : THESE *you must suppose to be* Jove, THIS *you must esteem as God.* To which another makes answer by way of ridicule—εκ οιδα γαρ τι λεγεις· εν τρια, και τρια εν*. *I don't understand what you mean; one is three, and three are one!*

This of *Lucian,* though it is but a jeer, yet it is so strongly expressed, as to afford us a direct proof, that the doctrine of a *Trinity in Unity,* was in his time professedly subsisting in the Church; for it is not any one particular writer, or two, or three, but the whole body of *Christians,* he here aims at. And therefore, it appears as manifestly, that the doctrine of the Trinity, according to our present sense of it, was then universally professed by the *Christians,* as it does from another expression of the same *Lucian,*

* Lucian. Oper. fol. p. 1121.

that they then universally maintained the *resurrection of the dead:* for he derides them all, as a set of poor creatures, who amused themselves with the vain hope of being made totally immortal *.—*Fas est et ab hoste doceri.*

As for Mr. *Chillingworth,* the author favours us with a posthumous letter of his, given in his life, as written by *Des Maizeaux,* p. 51. which is an answer to a friend, who desired to know what judgment might be made of *Arianism,* from the sense of antiquity. If this letter is genuine, what are we to do? are we to sit still, and be influenced by the authority of a name? or are we to judge for ourselves, and lament the instability of Mr. *Chillingworth?* The latter of these being the more rational practice, I shall take the liberty to remark, that Mr. *Chillingworth* hath grossly misrepresented the sense of antiquity at the beginning of his letter; and given, not only an unfair, but an injudicious state of the case, at the end of it. He tells his friend, that "even in *Athanasius* "himself, the greatest adversary of the (*Arian*) doc- "trine, he may find that the eighty Fathers, which "condemned *Samosatenus,* affirmed expressly—*that* "*the Son is not of the same essence with the Father.* "Which is to contradict formally the council of *Nice,* "which decreed *the Son co-essential with the Father.*" The eighty Fathers, who condemned *Paul* of *Samosata,* did not deny that the Son was of the same essence of the Father; neither did they formally contradict the council of *Nice.* This crafty fellow, *Paul,* made a wicked use of the word *homoousios,* and by it endeavoured to run the orthodox upon

* Πεπεικασι γαρ αυτους οι κακοδαιμονες, το μεν ολον αθανατοι εσεσθαι. De Mort. Peregr.

the contradiction of three ουσιαι, or essences in the Trinity*: so that when it is said of these eighty prelates, that they rejected the term *homoousios, consubstantial,* we are to understand nothing more, than that they rejected it so far only as *Samosatenus* had abused and perverted it; since it is plain, that, in other words, they retained that very sense of the Trinity, which, by the decree of the *Nicene* council, this term was intended to convey. For in their second synodical epistle, written in regard to this arch-heretic, we find the following words—*Qui autem dicit, confiteri filium Dei esse Deum, non esse aliud quàm duos Deos prædicare, hunc alienum esse ab ecclesiasticâ regulâ arbitramur*†. *Whosoever shall say, that to confess the Son of God to be very God, is the same with preaching up two distinct Gods,* (as the said *Paul* did affirm) *such an one we esteem to have departed from the established doctrine of the Church.* Now to affirm, as they here do, that the Father and the Son are not *two Gods,* is to affirm that they are *one.* But this unity must be either an unity of essence, or an unity of person: an unity of person it cannot be; therefore it is an unity of essence. And what is this, but the very sense of *homoousios?* wherefore, Mr. *Chillingworth* (if the letter be really his) hath certainly misrepresented these Fathers; it being manifest, that they and the Bishops of the *Nicene* council, were of one and the same opinion; though, as occasion required, they may have expressed themselves differently, having two opposite errors to combat: *Paul,* whose heresy was like that of *Sabellius,* would have reduced the whole Trinity to *one Per-*

* *Dionysii Alex.* Epist. in *Athanas.* v. i. p. 919.

† Cited by *Petavius,* Præf. ad Lib. de. Trin. ch. ii. § 1.

son, while the *Arians* were for dividing the Unity into *three Gods.*

But in the conclusion of this letter, he in a manner leaves the *Arians* in possession of the field, and that for a very singular reason.—" Whosoever (says he) " shall freely and impartially consider of this thing, " and how, on the other side, the ancient Fathers' " weapons against the *Arians* are in a manner only " places of Scripture, and those now for the most " part discarded as impertinent and unconcluding— " he shall not choose but confess, or at least be very " inclinable to believe, that the doctrine of *Arius* is " either a truth, or at least no damnable heresy."

And what *weapons* would Mr. *Chillingworth* have had them use? There can be none so proper, as *the sword of the Spirit, which is the word of God;* by which we shall be judged at last, and consequently ought now to be directed. It was the very weapon *Christ* himself made use of against the devil: and though the *Arians* and *Socinians* have done their utmost to turn the edge of it, it is still sharper than the wooden dagger of human wisdom, and will always be found so when it is put to the trial. I cannot, therefore, be so *free* and *impartial,* as to conclude with myself, that the doctrine of *Arius* was no damnable heresy, purely because the weapons of the Fathers against his followers, were in a manner *only* places of Scripture. Whether they are, as he calls them, *impertinent* and *unconcluding,* is another question; with which, as this learned man hath not been pleased to mention any of them, we have at present no concern. Upon the whole, the scepticism of this Epistle agrees but too well with the character given of Mr. *Chillingworth* by the earl of *Clarendon,* who knew him intimately, and being strongly possessed

in his favour, cannot be suspected either of ignorance or malice in his report of him. "He had "spent all his younger time in disputation; and had "arrived to so great a mastery, that he was inferior "to no man in those skirmishes; but he had, with "his notable perfection in this exercise, contracted "such an irresolution and habit of doubting, that by "degrees he grew confident of nothing, and a sceptic "at least, in the greatest mysteries of faith *." If this was the case, the private correspondence of Mr. *Chillingworth* is of very little authority.

We next proceed to Dr. *Cudworth:* and as for him the *author* tells us, that "he does not only give up "the Primitive Fathers in their expressions, but also "in their meaning †." Of which, and of the quotation made from the said *doctor*, I shall take no farther notice, than just to subjoin a little short hint, from a scarce and incomparable work of the learned Dr. *Turner* upon mythology, in which we meet with the following stricture upon the *discerning* Dr. *Cudworth* —"But I wonder how it came to pass, that the "learned writer of the Intellectual System, who "seems at every turn to be so extravagantly fond of "a Trinity (notwithstanding, as I have proved elsewhere, he hath made it his business to undermine "and overthrow it) should be able to make it out so "fully, that the *Greeks* and *Romans* had a Trinity, "though *he himself hath none* ‡."

The third divine, who has *plainly given up this point*, and allowed that *Arianism* hath the testimony of all the ancient Fathers, is Bishop *Bull;* even that

* Clarendon's Life, p. 29. † *Essay*, p. 120.

‡ *Notes on Mythol.*—I cannot refer to the page, because this book was designed only as a preface to a larger work, and is unpaged.

same Bishop *Bull*, who hath reconciled the Fathers of the three first centuries with the *Nicene* faith; and undertook this work, because it was the vain boast of the *Arian* party, (as still it is, for they are never to be silenced) that the most ancient Fathers of the Church were the original advocates and propagaters of their heresy.

From this very work it is, that the author extracts a passage, wherein it is confessed, that "almost all "the Fathers, who lived before the council of *Nice*, "in their manner of explaining the article of the "sacred Trinity, sometimes speak otherwise than the "*Catholics* do*." But this concession can be of no advantage; because it hath been the attempt of this most learned man to prove, by a complete induction of particulars, that although the *Ante-Nicene* and *Catholic* Fathers do sometimes differ in their words and expressions, they agree nevertheless in *sense* and *doctrine:* and the learned Bishop succeeded so well in the attempt as to gain universal reputation both with Englishmen and foreigners: though it is certain, that no present success can secure a man from the future misrepresentations of his adversaries; especially if they should happen to be of the *mendacissimum genus hominum;* a character, which the aforesaid Bishop, for their notorious and repeated forgeries, thought proper to bestow upon the *Arians*.

Before we finish upon this head, it will not be amiss to recollect, that the *author* in his title-page promised an *inquiry into the sentiments of the Primitive Fathers of the Church*. And what does he think an *inquiry* to be? Is it something, in which a man never *inquires* at all? for instead of turning to any

* *Ess.* p. 119, 120. *Def. Fid. Nic.* Sect. 11. c. 9. § 22.

pertinent expressions in the writings of the Fathers, and obliging his readers with a fair and regular disquisition of them, he rather chuses to borrow a second-hand opinion from those, who for different reasons have turned to them, and made different reports concerning them: having done this, he treats us with an imperfect account of their answers. One says, that the doctrine of *Arius* is no damnable heresy, because the weapons of the Fathers, on the contrary side, were *nothing but places of Scripture*—another that he discards even the very *meaning* of the Primitive Fathers—and a third, has written a *folio* to prove the very contrary to what he would make him affirm. And this he is pleased to call (by way of banter to be sure) an *inquiry* into the sentiments of the Primitive Fathers; when, as far as they are concerned, he seems only just to have *inquired* what their *names* were, and then makes a rattle with *Athenagoras, Gregory, Thaumaturgus,* &c.

CHAPTER VII.

HIS MISAPPLICATION OF THE HEATHEN TRINITIES.

This part of his work is entitled, an *Inquiry* into the doctrine of the Trinity, as maintained by the *Egyptians, Pythagoreans,* and *Platonists.* His design in making this enquiry, is to point out a subordination of power in the persons of the *Trinity;* that this doctrine, as maintained by the Heathens before the coming of Christ, may confirm his own notion of the *sacred* Trinity. And he is pleased to conjecture, or, rather, to affirm for truth, that the reason why the *Platonists,* &c. were so ready to embrace the *Chris-*

tian religion, was, the close resemblance between the *Pagan* Trinity in general, or the *Platonic* in particular, and the Trinity as maintained in its pure and genuine sense (with a professed subordination of power in it) by the Primitive *Christians* *. All of which is *gratis dictum:* for in the first place, it is clear, that the Primitive *Christians,* where they write like themselves, do not allow a subordination of power; and in this he mistakes the *Arians* for the *Christians,* since it is the original *Arian* Trinity, and not the *Christian* †, that supposes such an inferiority in the persons of the Godhead. It is likewise clear, that the resemblance, between the *Platonic* and the Christian Trinity, as sometimes loosely commented upon by the early writers of the Church, be it more or less, did not proceed from any natural affinity between them, but from that strange leaven of false philosophy, with which several of the Fathers corrupted the purity of the Christian system.

But, to come nearer to the point, we must insist upon it, that our author should *inquire,* what the Pagans originally *meant* by their Trinities, and endeavour to explain, before he applies; for to inquire *after* them, and inquire *into* them, are two very different things: the former any body may do; the latter is attended with some labour and difficulty. And unless he can be sure, that the *Pagans,* when they profess a *Trinity,* mean the very same with that of the Old and New Testament, they cannot be permitted to have any share in the controversy.

The inquiry is opened with the *Egyptian* Trinity as delivered by *Jamblichus:* and yet our author does not attempt to give any satisfactory reasons for pro-

* P. 122, 123.

† Μαλλον Αρειανοι η Χριστειανοι. *Athan.* Ep. ad. Afr. Episc.

ducing it, but confesses that he cannot translate it. It is *abstruse, dark,* and *super-intelligible;* and he leaves the translation of it to the "*deistical* ad- "mirers * of the religion of nature †." A mighty odd way this: first to put the *Heathen* Trinity upon a level with the *Christian,* then draw it up in battle array, and sound a trumpet before it, as if it were capable of great achievements against the doctrine he is at war with; and then, on a sudden, to turn short, and ridicule its contemptible obscurity! This *Egyptian* Trinity I shall transcribe, as the *author* gives it ‡; and, with humble submission, try my hand at a literal *English* translation of it: and though it is one of the dark recesses of Paganism, which cannot be properly searched into without much diligence and attention, more than at present I have either leisure or inclination to bestow upon it, yet I shall beg leave to offer, as they occur to me, a few hints toward an explanation of it, and readily submit them to better judgments for improvement and correction.

Προ των οντως οντων, και των ολων αρχων εστι Θεος εις, πρωτος και του πρωτου Θεου και βασιλεως, ακινητος εν μονοτητι της εαυτου ενοτητος μενων, ουτε γαρ νοητον αυτω επιπλεκεται, ουτε αλλο τι. Παραδειγμα δε ιδρυται του αυτου πατρος, αυτογονου, και μονοπατορος Θεου, του οντως αγαθου. Μειζον γαρ τι και πρωτον, και πηγη των παντων, και πυθμην των νοουμενων πρωτων ειδων οντων. Απο δε του ενος τουτου, ο αυταρχης Θεος εαυτον εξελαμψε· διο και αυτοπατωρ, και αυταρχης. Αρχη γαρ αυτος και Θεος Θεων. Μονας εκ του

* P. 125.

† The principles of which religion are so much admired by the author himself, that he has received them as the most effectual test of the scriptural Trinity. For the beginning of his title page runs thus—*An Essay on Spirit, in which the* Doctrine of the Trinity *is considered in the Light of* Nature *and* Reason. ‡ P. 123, 124.

ενος, προ ϐσιας, και αρχη της ϐσιας· απ᾽ αυτϐ γαρ η ϐσιοτης και η ϐσια· διο γαρ νοηταρχης προσαγορευεται. Αυται μεν ϐν εισιν αρχαι πρεσϐυταται παντων, ας Ερμης προ των αιθεριων και εμπυριων ϑεων προσταττει, και των επϐρανιων.

" Before all things which really ARE, and before " the beginning of all beings, there is one God, prior " to the first God and king, remaining immoveable " in the solitude of his unity; for neither intellec- " tuality, nor any thing else, is intermixed with him. " He is the exemplar of himself the Father, the self- " begotten God, the only Father, and the truly-good. " For he is the greatest and the first, the fountain of " all things, and the root of all primary existent " forms. But from this one, the self-sufficient God " shone himself out; for which reason, he is self- " generated and self-sufficient; for he is the begin- " ning, and the God of Gods; he is unity produced " from one; he is before all essence, and is himself " the beginning of essence; because, from him are " entity and essence: wherefore he is called the " prince of intelligence. These, therefore, are the " most ancient principles of all things, under which, " in the third and inferior class, *Hermes* ranks the " etherial, empyreal, and celestial deities."

This, to be sure, if I have been a faithful interpreter, is most infernal jargon: but if the *Egyptian* sages, who drew it up, intended there should be any sense in it, we shall not be likely to discover this sense, by coming prepossessed with *Christian* (or, in effect, *unchristian)* prejudices, and vainly imagining that Heathens, who *knew not God,* must have been prepossessed with the same notions: for it is a plain and serviceable rule in interpreting any author, not to bring his sense to him, and father an intention upon him which

he never dreamt of; but to take it from his own words, and support it by a comparison with the sentiments of those that professed the same doctrines.

It will also be allowed as indisputable, that the Heathens themselves best knew what was intended by their own *super-intelligible* mysteries: for which reason, I dare not attempt the short inquiry I have proposed, without taking *Macrobius*, who, as far as I am able to judge, was the most learned of them all, for my guide and director; and then, though the mist is very thick, I have courage enough to hope, that we shall not quite be lost in it. He tells us, that if we would understand the Heathen theology, we must take with us the following admonition—*Cave æstimes, mi Aviene, poetarum gregem cum de diis fabulantur, non ab adytis plerumque philosophiæ semina mutuari**. "When the poets relate their mysterious fables about "the gods, take it generally for granted, that the "subject-matter of these mysteries is borrowed from "the depths of natural philosophy." This rule *Macrobius* hath made an excellent use of, in unfolding the mysteries of the *Egyptians, Pythagoreans,* and *Platonists;* and if it holds good, it must put us upon searching, not for a spiritual or intellectual, but for a physical Trinity, in that precious stuff I have just now translated. The same direction is given us by *Phurnutus,* in his treatise concerning the *Nature of the Gods.* "Be assured of this, (says he) that the "ancients were no ideots, but able to understand the "nature of the world, and very happy in their "method of philosophising by symbols and fables†."

* *Saturn.* lib. i. c. 17.

† Πειισθεις οτι ϑχ οι τυχοντες εγενοντο οι παλαιοι, αλλα και συνιεναι την τϑ κοσμϑ φυσιν ικανοι, και προς το δια συμβολων και αινιγματων φιλοσοφησαι περι αυτης ενεπιφοροι. Edit. Gale, p. 105.

In pursuance, therefore, of this plan, we will lay it down, that the first God herein mentioned, is the *chaos,* or *first matter;* that the second is *light,* or the *sun;* and the third the *soul of the world,* or vivifying spirit diffused from the sun through the whole system of beings, from the stars and planets, down to men, animals, and plants; and I must beg the reader candidly to suspend his judgment till I have run through the whole.

To proceed then,

Before all things which really are, *and before the beginning of all beings, there is one God,* prior *to the first God and King.*

This, as I have already observed, is the *chaos,* or *first matter,* as it subsisted in the boundless uncreated mass from all eternity, till the *melior natura**, its own intellectual efficacy, brought it into order; or, as *Sanchoniatho* expresses it, till the *dark air of the chaos fell in love with its own principles,* and caused that mixture, from which all the Gods were generated †. This same deity, made of right superintelligible, is sometimes called *incomprehensible darkness,* as by *Damascius*—Μια των ολων αρχη σκοτος αγνωστον ‡, *The only principle of all things, is incomprehensible darkness;* and the *Babylonians,* as the same writer informs us, while they *expressed* divine worship to the other Gods, adored this first and super-existent God, by *passing him over in silence* §. In the *Orphic* hymns, *Night* is

* *Ovid. Met.* lib. i. l. 17.

† Ηρασθη το πνευμα των ιδιων αρχων, και εγενετο συγκρασις, &c. *Euseb.* Præp. Evan. lib. i. cap. 10.

‡ All I mention of *Damascius,* is taken from a manuscript fragment, referred to by the learned Bishop *Cumberland,* in his Remarks upon the History of *Sanchoniatho.* See p. 280, *&c.*

§ Μιαν των ολων αρχην σιγη παριεναι. See also *Plato* de Rep. l. vi. p. 686.

said to be *the begetter of Gods and men*:* at other times the Heathens call this same deity, ***Proteus;*** which according to the origination of his name (Πρωτευς) is the *first* God, or *first matter,* which originally subsisted under no form, but was capable of assuming any, according to the infinitely various modifications of matter; and hence the poets, agreeable to their custom of borrowing from the *adyta philosophiæ,* tell us so much of his tricks and transformations. That this ***Proteus,*** or the *first* matter of the *chaos,* is the very same with that Deity, which is here styled *the one God,* prior *to the first God and King,* must, I apprehend, be evident from a fragment of ***Epicharmus,*** the most ancient of all the comic poets, wherein it is affirmed, that the *Chaos* is the *first* of all the Gods—Χαος ΠΡΩΤΟΣ των Θεων; nor is it possible there should be any sense in the phrase of, a πρωτος τϑ πρωτϑ, a *prior primo,* a God *before the first:* unless by the first πρωτος, we understand, the self-existent matter of the *chaos;* by the second the *light* or *sun,* the first and greatest ruler of the world, who was formed out of it.

It is farther said of him, that he "*remains im-*"*moveable in the solitude of his unity.*" He filled the boundless extent of space†, had no room left to move into, and therefore was in a motionless state of universal stability, since it was impossible that he should change places with himself. But he is in another sense more properly called *immoveable unity,* that is, because out of this first matter all formed substances are derived; and while they (the forms) undergo the

* Νυκτα Θεων γενετειραν αεισομαι, ηδε και ανδρων.

† Thus *Sanchoniatho* affirms, that the dark air, and turbid matter of the chaos, was for *a long time infinite, and had no bounds*—ταυτα δε ειναι απειρα και δια πολυν αιωνα μη εχειν περας. *Ibid.*

perpetual vicissitudes of generation and corruption, (or dissolution) that first matter out of which they are framed, still keeps steady to its principles, and remains unalterable.

Omnia mortali *mutantur lege creata*
At manet incolumis MUNDUS *suaque omnia servat;*
Quæ nec longa dies auget, minuitve senectus:
Nec motus puncto currit, cursusque fatigat.
IDEM *semper erit, quoniam semper fuit* IDEM;
Non alium videre patres, aliumve minores
Aspicient; DEUS *est, qui non mutatur in ævum.*
Manil. Astron. l. i. v. 515.

The *unity*, immutability, and divinity of this first matter, is a point of very high antiquity; for it was a principle of *Linus*, that *of the one whole are all things, and that all things constitute the one whole* *, which is the first and incomprehensible God: and *Diogenes Laertius* affirms the same of *Musæus*, who maintained, like all the rest, that *all things are made of* ONE, (the homogeneous and eternal matter of the universe) *and that into this* ONE, *they are again all resolved* †. And thus also *Plato*, describing the universe, as consisting of first matter, diversified into all the visible *species*, says, that *the* WHOLE *is* ONE *and* MANY ‡: which agrees with the doctrine of *Ocellus Lucanus*, a

* Εκ παντος δε τα παντα, και εκ παντων το παν εστι. *Stob.* Eclog. Physic.

† Εξ ενος τα παντα γενεσθαι, και εις τ' αυτον αναλυεσθαι. Diog. Laer. in procem. S. 3. This capital article of the Egyptian physico-theology was expressed hieroglyphically by the figure of a serpent, in an orbicular posture, with its tail in its mouth; by which, as *Pierius* observes, they meant to signify, *mundum ex seipso ali, et in se revolvi.* Hierogl. l. 14. p. 102. E.

‡ Παν ειναι εν και πολλα. Plat. in Parmen.

philosopher more ancient than *Aristotle*, whose whole design it is to shew, that the world is *divine*, that it always existed, and shall always continue; being subject to no change but a perpetual transformation, which he thus describes—Το δε εξ αμφοτερων αυτων, τϐ μεν αει ϑεοντος ϑειϐ, τϐ δε αει μεταϐαλλοντος γεννητϐ, κοσμος αρα εστιν*. "The world is composed of these two "things, a divine matter which is ever growing up or "flowing into the forms, and another matter so be-"gotten, which is ever changing from one form to "another."

It is added, moreover, that *neither intellectuality, nor any thing else, is intermixed with him:* that *he is the exemplar of himself, the Father, the self-begotten God, the only Father, and the truly-good.* From all of which I can understand nothing more, than that matter was self-originated from all eternity without a Creator: whatever else may be intended by it, is abundantly too deep for my capacity. But when it is said, that "*he is the greatest and the first, the* "FOUNTAIN *of all things, and the* ROOT *of all primary* "*existent* FORMS;" here, I presume, we have a clear proof, that this first God is nothing more than the formless and universal mass of matter, out of which the *forms* are derived, as from their fountain, and from whence they shoot forth, as the stem, branches, and leaves of a tree do from its ROOT. In which very manner, *Jupiter*, as understood to be the one universal God, comprehending all other deities comprehensible and incomprehensible in himself, is described by *Orpheus*.

Ζευς πρωτος γενετο, Ζευς υστατος αρχικεραυνος,
Ζευς κεφαλη, Ζευς μεσσα, Διος δ' εκ παντα τετυκται,
Ζευς ΠΥΘΜΗΝ γαιης τε και ϐρανϐ αστεροεντος.

Arist. de mundo.

* Occll. Luc. cap. ii. ad fin.

Jupiter *is the first and the last, the head, and the midst;* OUT OF *him all things are fabricated: he is the* ROOT *of earth, and of the starry heaven.* By which it is meant, as I humbly conjecture, that he is the *first,* as having existed in a dark and incomprehensible state, prior to that of the *forms;* the *middle,* as subsisting *under* the forms; and the *last,* as resolved, in the continued round of generation and corruption, into his own first principles again. Much more might be said of this dark first cause; but we will pass on to the second person of this Trinity, whose origin from the first is set forth in the following terms. *But from this* ONE, *the self-sufficient God shone himself out; for which reason, he is self-generated and self-sufficient.* The *light,* which is the second God here spoken of, did, according to the Heathen creed, extricate itself by its own power from the bands of original darkness, and arose from the confused mass of earthy, airy, and watery matter. For it is affirmed by *Hesiod* in his *Theogony,* that *Chaos,* the first incomprehensible darkness, begat *Night and Erebus;* that is, the *chaos* turned itself into a male and female power, a sort of *hermaphrodite,* and then begat *æther* or *day-light* *: who is elsewhere called Ερως, *Love* or *Cupid,* which sprang forth with golden wings from the *chaos,* and hatched it. The *Egyptians* worshipped this same God under the name of *Cneph* †,

* Ητοι μεν ΠΡΩΤΙΣΤΑ ΧΑΟΣ γενετ'—
Εκ Χαεος δ' Ερεβος τε μελαινα τε Νυξ εγενοντο,
Νυκτος δ' αυτ' Αιθηρ τε και Ημερη εξεγενοντο,
Ους τεκε κυσσαμενη, Ερεβει φιλοτητι μιγεισα.
Theog. l. 116, &c.

† Which is the *Hebrew* word כנף CaNePH, a *wing,* and by this name they meant to imitate the swiftness of the *light* in its progress from the sun, and accordingly they made images of this God, painted of different colours, and *winged.* See *Macrob.* Saturn. lib. i. ch. 19.

and asserted him to be *without beginning and without end**: and yet *Damascius* confesses, that *Asclepiades* makes his *Egyptian Cneph*, or *Cnephis*, to be begotten out of *sand and water*, the muddy mixture of the *chaos*; from which it must be altogether clear, that this God, though without beginning and without end, could yet be no *spiritual* principle†; and if not a spiritual, then a *natural* or *physical* principle, which is the very thing I am contending for.

"*He is the beginning, and the God of Gods*," [which *Cicero* expresses, by calling the *sun*, the—*dux et moderator luminum reliquorum*‡.] "*Unity produced from* "*one: he was before all essence, and is himself the* "*beginning of essence; for from him are entity and* "*essence.*" What the EN or ONE is, we have seen already; as for this μονας, or *unity*, which arose from him, *Macrobius* says of it, (just as it was said of *Cneph*) that it is *without beginning and without end.* He also affirms, that it is the *mind begotten of the first cause*; which *mind*, as we learn from another part of his writings, was nothing else but the *sun*§. And this is still farther confirmed, because the *Assyrians* adored the *sun*, under the very name of *unity*; they called him *Adad*, which is plainly a corruption of the *Hebrew* אחד ACHAD, and *Macrobius* so explains it; for, says he, *ejus nominis interpretatio, est* UNUS‖.

How he could be *before all essence*, and be himself the *beginning of essence*, may, I think, be understood by the help of an ancient *Scholion* upon a verse of *Hesiod*, which supplies us with a very clear distinction between *first matter* and *essence*; according to which, υλη, *first matter*, is to be considered as an un-

* *Plut.* de Is. et Osir. † See *Cumberland's* Remarks, p. 13, 281.
‡ Somn.Scip. § In *Somn. Scip.* lib. i. cap. 6. cap. 20. ‖ Sat. lib. i.c. 23.

wrought mass of metal; ουσια, *essence,* as the same mass hammered into form and figure *. Therefore, the *sun,* as his substance from all eternity made a part of the formless *chaos,* was *before essence;* as receiving a form and figure, upon his self-generation from it, he is the first *essence,* properly so called. The reason why it is added, that *from him are entity and essence,* is plainly this: the Heathens esteemed the light or power of the sun, to be the sole efficient cause in the formation of all the substances in nature: the matter of them they supposed to have been as eternal as himself; but their growth, form, and figure, proceed entirely from his agency: and the *essence* of any thing (as we have already seen) is constituted by its figuration. As intelligence likewise, according to their philosophy, arises from the form or structure of any particular body, and as this structure is owing to the operation of the sun's power, therefore he is (as also for other reasons †) dignified with the attribute of νοηταρχης, the "*prince of intelligence.*"—

Thus much for the first and second persons of this *Egyptian* Trinity: as for the third degree of power, it is supported by the whole tribe of *etherial, empyreal,* and *celestial Gods,* amounting to nothing more than the *dæmons,* or divine minds, which animate the stars and planets, and people the wide extent of the airy regions; that is, in short, the *intelligent æther* itself, expanded from the sun's orb, to the extremities of the system.

As *Egypt* was the grand academy of Paganism, and the other Trinities, the *Pythagorean* and *Pla-*

* Υλη μεν εστιν ο χαλκος, ουσια δε η διατυπωσις του χαλκου. See *Dan. Heinsius's* Edit. p. 239. b.

† See what I cited at p. 93. from the book *De Diæta.* Δια το τον αιθερα το ηγεμονικον ειναι του κοσμου, ο δε λογικον εστι. Phurnut. De N. D. p. 69.

tonic, were in all probability borrowed from that we have already considered, it should seem needless to take any particular notice of them; but as the tracing of this affinity may serve to confirm what hath already been said, I shall spend a few words upon each of them.

The first of the two is given by *Simplicius*, in his comment upon *Aristotle*, out of *Moderatus* the *Pythagorean*, and stands thus * :—Το μεν πρωτον εν υπερ το ον και πασαν ϑσιαν αποφαινεται· το δε δευτερον εν οπερ εστι το οντως ον, και νοητον, τα ειδη φησιν ειναι· το δε τριτον, οπερ εστι ψυχικον, μετεχειν τϑ ενος και των ειδων. *The first one he* (i. e. *Pythagoras*) *declares to be above being and essence: the second one, which is existence and intelligence, he says, is* THE FORMS : *and that the third one, which is animal, partakes of the first one, and of the forms.*

Nothing, in my humble opinion, can (in so small a compass) more completely explain the *Hermetic* Trinity, in the very sense I have understood it, than this does. Here is a πρωτον εν, a *first one*, declared superior to all being and *essence;* because, as it hath been remarked above, *being* or *essence* arises from *form*, and first matter is *without form*. For the same reason the *second one* is called *essence* and *intelligence;* and the very name of, *the forms*, is here applied to him, which surely must put the matter out of dispute. From our author's account of this *second God*, it must evidently appear, that he was either unable, or unwilling to understand what he was about. The original is—Το δευτερον εν, οπερ εστι το οντως ον, και νοητον, τα ειδη φησιν ειναι—which he thus translates—" The " second one, who is existence itself, and intelligence,

* Ess. p. 125. Simpl. *in Phys. Arist.* fol. 50.

is called IDEA *." Τα ειδη, THE FORMS, in the *plural*, is according to him, IDEA (an image) in the *singular!* which, if compared with the language and the intent of the original, is neither sense nor grammar. He was, perhaps, under some private apprehensions, that if he left this multiform Deity in possession of the second place in this *Pythagorean* Trinity, all would be spoiled; because no man could be so absurd as to suspect a parallel between a God who is infinitely many, and the second person of the sacred Trinity, who is only one.

As for the τριτον εν, or *third one*, it does not exactly answer in expression to the *etherial Gods*, above mentioned, but in sense amounts to the same. It is the *soul of the world*, the *animal spirit*, that bestows life, sense, and motion, upon all rational, animal, and vegetable beings: and what this is, we have already seen from many authorities (to which ten times as many more might soon be added) in the first chapter.

The last in order is the *Platonic* Trinity, which, instead of being more refined than the rest, as, according to the extravagant opinion some men have conceived of *Plato*, it ought to be, rather seems to confirm the whole, and may, therefore, reasonably encourage us to suppose, that we have hit upon the true explanation of them all. *Plato*, says the author, "in that "treatise which he entitles *Timæus*, is the most co- "pious on this head, and therein he speaks plainly "of † one sempiternal and unoriginated God; which "God, says *Plato*, when he reasoned within himself "about a future God, made this universe, and placed "this perfectly happy God which he begat, as the "*soul in the middle of it.*" ‡ The words *sempi-*

* P. 126. He is pleased once more to deliver this interpretation, at p. 131. † Το ον αει, γενεσιν δε ουκ εχον. ‡ P. 127.

ternal and *unoriginated* have a pompous sound; but as we are certain that these philosophers dignified the first matter of the universe with these attributes, they are nothing but mere sounds without either sense or meaning; for whatever noise they make with the attributes of *eternity, wisdom, goodness, perfection,* and the like; yet, if they bestowed these high appellations upon a wrong object, upon that which *by nature is not God,* the most subtile reasonings in the world cannot clear them from the odious imputation of having dishonoured that God, whom we are told *they did not like to retain in their knowledge* *. All that can be done (or at least all that I have seen) upon this occasion, is to presume that the wise heathens could not be so *absurd* as to overlook the power of a Creator, and ascribe divine intelligence to the dead elements of the world. But this can amount to little or nothing; because, whether they were so absurd or not, is the very question in dispute, and nothing but their own expressions, compared with the character they bear in the sacred writings, ought to decide it.

But let us descend to a closer examination of *Plato*'s words. This *sempiternal* and *unoriginated* God, it seems, when he *reasoned within himself about a future God, made this universe.* The formation of the universe, therefore, was necessary to the existence of this *future God.* If to this his residence be added, it must, I apprehend, at once dispel all farther doubts and difficulties. For when he was begotten, he was placed in this universe, as the *soul in the middle* of it. Now what is it that is placed in the *middle* of the universe, but the *light* in the orb of the *sun,* the first and chief of all the *forms* that emerged from the obscurity of

* Rom. i. 28.

primæval darkness? This is the soul *Plato* speaks of, and accordingly it is confessed by *Heraiscus* in *Damascius*, that the *sun*, here called the *soul in the middle*, is the νϐς νοητος, the *intelligent mind* of the world *. So that this *perfectly happy God* is, after all, nothing greater than the *Egyptian Cneph, begotten out of sand and water.* This is sufficient to give us a surfeit of *Plato*'s Trinity, and, therefore, any farther account of it would be superfluous. But the *Essay-writer* thinks it "more for his purpose" to take this Trinity as delivered by *Porphyry*, "who flourished about the time "when the *consubstantial* doctrine of the Trinity "began (as he calls it) to *make a noise* †:" Which observation, though improperly worded, is yet in the main true enough; so true, that it will at once overturn all he has attempted to build upon it. This *Porphyry* was an apostate from the *Christian* to the *Heathen* religion, and opposed the Gospel with the most implacable bitterness, even to a degree of madness: this principle encouraged him to draw up the opinion of *Plato* in the very terms made use of by the primitive Fathers to express the doctrine of the *sacred Trinity;* and in so doing his intent was, impudently to confront the *Christians* with this contemptible scrap of Paganism, dressed up in their own expressions. The words of *Porphyry* are these—Αχρι γαρ τριων υποστασεων, εφη Πλατων, την τϐ θεϐ προελθειν ϐσιαν, &c. "Plato *said, that the* essence *of God is distinguish-* "*ed into three* Hypostases," &c. *Plato* never said any such thing; he never thought of defining his confused triplicity by the terms ϐσια and υποστασις properly applied and distinguished: and when ornamented with this garb, it makes, I think, a much worse ap-

* Bp. Cumb. *Ibid.* p. 282. † P. 130.

pearance than it did before. So that *Porphyry*, by his sense of the *Platonic* Trinity, instead of betraying the weakness of the consubstantial doctrine, betrays nothing but his own want of judgment. He has borrowed the most distinguished terms from the Christians of his time, and by an injudicious application of them, made that Trinity a consubstantial one, which, according to its original and genuine acceptation, was never designed as such.

Upon the whole then, there will be no danger in granting, that "it is manifest (as our author asserts) "beyond all controversy, that both *Plato* and his "disciples held a kind of essential subordination to "have existed between these Gods*;" for the argument drawn from a comparison between an heathen and the scriptural Trinity is so inconsequential, that if he had instanced a subordination in fifty more Trinities of the like nature, it would not in the least affect the sense of this doctrine as maintained by believers.

I shall, therefore, pursue this subject no farther, and ought to beg the reader's pardon, for dwelling so long upon so dry a subject; but as it was pressed into the service of heterodoxy, I thought it could not be amiss to set this matter in that light, in which the Pagans themselves appear to have seen it. Some modern critics, by putting a more sublime sense upon these things, have contradicted the original design of them, and displayed their own ignorance in a very pompous manner: they have exalted the prophane absurdities of heathenism, while they have made no scruple of depreciating the mysteries of true religion. They have been so hardy as to apprehend, without

* P. 132.

the least ceremony, that when the ancient philosophers speak of their Gods and Dæmons, they must mean the same as a believer does by the true God, and the host of angels. This is a fact too well known to need any particular proof; but, however, I shall produce one instance of it from the great *Bochart*, which, as this learned man was not less skilled in sacred than in prophane knowledge, is so much the more remarkable, and may serve to teach us, that before we venture to assert an agreement between the Bible and the heathen cosmogonies in any article of moment, some caution is absolutely necessary.

Sanchoniatho, in his cosmogony, after he has asserted his first dark principle of the universe, and a second God begotten of him by a self-concupiscence, sets down, in the third order, a sort of dæmons, or intelligent animals, which he calls *Zophesemin*, spies or inspectors of the heavens, each of them formed in the shape of an egg, and generated from mud*; which *Zophesemin* are supposed by *Bochart*, to mean the celestial angels, the intelligent and real inhabitants of the invisible heavens. A criticism so evidently absurd and contrary to truth, that I shall not undertake to disprove it; and the rather, because it is taken proper notice of by the learned bishop *Cumberland* †.

* Euseb. Præp. Evan. lib. i. c. 10.

† The learned *Bochart* hath rightly given the original of the name *Zophesemim* from the *Hebrew* צפה signifying *speculators*, or *observers*, and שמים, *heaven;* but he does violence to the author's whole text and scope; besides that he opposes *Eusebius's* just reflection upon him, as not propounding the inhabitants of heaven, *i. e.* the angels, for Deities, when he interprets these *Zophesemim* to be angels. For how should angels be bred, as these are said to be, out of mud? How when angels are so generated, shall the sun, moon, and stars, shine out? how shall angels be shaped like an egg, or in a roundish form?

This unaccountable fancy of searching for sacred truth amongst the writings of professed idolaters, hath had too many and too able advocates both ancient and modern; and though we ought not to suspect, that in all cases it proceeds from a very bad principle, yet can it seldom or never be referred to a very good one; and the attempt must be in general fruitless and unsatisfactory: for though it be granted, that upon the rise and progress of idolatry after the flood, the most ancient Heathens carried off many sublime mysteries of the true religion, and purloined more in after ages from the people of God; yet when they were in possession of them, they mixed them up with their own atheistical principles, then strained away the purer part of the mixture, and let it run to waste: so that if we now seek it again from them, there is little to be found but their own filthy sediments instead of it. And if in scattered fragments, borrowed from the *Hebrews*, there should be found some dark notices of the true God, yet, after all, we are not to form our sentiments from the Heathen theology, but to reform and correct that by the Christian.

The truth is, his mind was prepossesed with Christian notions, and he vainly imagined that an Heathen must be so too. But *Sanchoniatho* meant only, that the celestial bodies are *intelligent*, and see what is done here below; and, therefore, were to be adored as Gods. *Remarks upon the History of* Sanch. p. 21.

CHAPTER VIII.

HIS REMARKS UPON THE ATHANASIAN AND NICENE CREEDS OBVIATED.

THE intent of the Essay-writer in these remarks is, to point out a few contradictions both in the language and in the sense of these two Creeds, when compared either with themselves, or with each other. But, I fear, that whatever contradictions we shall meet with, they will at last prove to be nothing but the genuine produce of his own imagination. I will try the experiment, by setting down these remarks separately, and subjoining a reply to each of them.

Remark I. "The doctrine of *three Hypostases*, "was not the doctrine of the council of *Nice*, but "was afterwards adopted by some of the *Consub-* "*stantialists*, and was inserted in that Creed which "goes under the name of *Athanasius;* but which "could not possibly have been written by him, be- "cause he, as well as the rest of the *Nicene* Fathers, "insisted upon it, that there was but *one Hypostasis* "in the Trinity, any more than one *Usia* *."

His reason then for affirming that the Creed which goes under the name of *Athanasius*, could not *possibly* have been written by him, is, because he *insisted upon it*, that there was but *one Hypostasis* in the Trinity, any more than one *Usia*. This cannot possibly be true, because on the contrary *Athanasius insisted upon it*, that in the Trinity there is one *Usia* and *three Hypostases:* as a proof of which, the following instances will be esteemed sufficient. In his *Questions* †,

* P. 135.

† The author himself having cited these *Questions* of *Athanasius*, can have no right to object to their authority. However, to satisfy

we find these two, with their respective answers—*How many* Essences *do you confess in the Godhead?* Ans. *I confess* ONE Essence, *one Nature,* &c. Qu. *How many* Hypostases *do you confess in the Godhead?* Ans. *I confess* THREE HYPOSTASES *or Persons* *, &c. And again, in his *Dialogue* with a *Macedonian,* he says, Τεως εμαθες οτι και η παλαια Διαθηκη οιδεν τας ΤΡΕΙΣ Υποστασεις †. *Hitherto you have been made to understand, that even the Old Testament declares for the doctrine of* THREE *Hypostases.* It is likewise clear that *Athanasius* never meant to confound the sense of these terms, so as to make them synonymous, because he has explained the one *Hypostasis,* by προσωπον, *person,* and the other *Usia,* by φυσις, *nature;* which are as distinct in their significations as any other terms whatever. That the term *Hypostasis,* as applied to the *personality,* is not of later date than the *Nicene* age, appears even from an epistle of *Arius* himself, preserved by *Epiphanius,* and written to *Alexander,* bishop of *Alexandria,* before the *Nicene* council. We therein observe the following words——Ωστε τρεις εισιν υποστασεις, Πατηρ, Υιος, και Αγιον Πνευμα. Vid. Epiph. Hæres. LXIX.

II. " *Socrates,* the ecclesiastical historian, says " from *Irenæus,*" (the *grammarian,* not the *Father*) " that though the word *Hypostasis* was not used " by the more ancient philosophers, yet, says he, you " must understand that the moderns make use of it " instead of ουσια ‡."

Socrates does not speak of the *moderns,* as inti-

all scruples, let the reader consult that undoubtedly genuine oration, *Unum esse Christum,* in which *hypostasis* and *prosopon* are used throughout as equivalent terms.

* Επι τω θεω ποσας ουσιας ομολογεις; ΑΠ. Μιαν ουσιαν λεγω, μιαν φυσιν, &c. ΕΡ. Υποστασεις δε ποσας ομολογεις επι τω θεω; ΑΠ. Τρεις υποστασεις ομολογω, τριτα προσωπα, &c. V. II. p. 442. † V. I. p. 223.

‡ P. 136.

mating the *Christians,* but the modern *Greek* philosophers; and our business at present is not with them, but with the intention of the *Nicene* Fathers.

III. "To say therefore that the three persons in "the Trinity are one *Usia* and three *Hypostases,* is "the same thing as to say, that they are *one substance* "and *three substances* at the same time; which I "take to be a contradiction in terms, and there- "fore cannot be affirmed even of God himself *."

No: it is the same thing as to say, that they are *three persons* and *one nature;* since *Athanasius* explains the word *Hypostasis* by προσωπον, *person,* and *Usia* by φυσις, *nature;* which is therefore so far from being a contradiction in terms, that it is the very thing the Church means to express and insist upon.

IV. "When it is said in the *Nicene* Creed, that "the Son is εκ της σσιας τσ Πατρος, *of the substance of the* "*Father,* and that he is ομοσσιος τω Πατρι, *of one sub-* "*stance with the Father*—wherein does the difference "consist? Why, in being said to be *three* substances "at the same time that they are but *one* substance †."

It is not said, either in this place, or any where else, that the Persons of the Trinity are *three substances;* but when a man is so violently heated with his own opinion, he makes but a very indifferent critic. By the former of these expressions, we are to understand (as it is said in the creed itself) that the Son was γεννηθεντα, *begotten,* εκ της σσιας, *of* or *from the substance* of the Father, and by the latter, that when so begotten, he was ομοσσιος, of the *same substance,* nature, or essence, with the Father, though a different *Person* from him. If he was begotten of the Father, he must be of the same essence or nature from which

* Ibid. and 137. † Ibid.

he was begotten, and yet is not to be confounded in person with the Father: which was the heresy of *Sabellius,* who maintained that the Trinity was μονοπροσωπος, *i. e.* that it consisted of one Person numerically the same, but τριωνυμος, distinguished by three different appellations.

V. "I am very sensible that in our *English* transla- " tion of the Creed, commonly called the *Athanasian* " Creed, we have followed the church of *Rome,* " whose infallibility can give what sense it pleases to " words, in rendering the word Υποστασις by the " *English* word *person,* that church having rendered " it by the *Latin* word *persona* *."

Athanasius, Epiphanius, and all the *Greek* Fathers †, have expounded it by the *Greek* word προσωπον *person;* and therefore we have not followed the church of *Rome's Latin* word. This remark is succeeded by a long and most perplexed criticism upon the different acceptations of the word *person,* as applied to *men:* which is all wide of the purpose; because we have no concern either with its application to distinct and separate men, or to the same man considered in different capacities, but to the Godhead: and when thus applied, we know what we would mean by it, and scorn any low equivocations about it. This attempt upon the *words* whereby we express our faith, is no new thing; for whoever is in the least conversant with ecclesiastical antiquity, will find that the *Arians* always harboured the most implacable enmity

* P. 138.

† Υποστασις και προσωπον ταυτον εστι παρ' αυτοις. *Hypostasis et persona idem est apud illos.* Sc. Patres. Leont. De Sect. p. 388. And *Suidas* affirms, that Υποστασις κατα την εκκλησιαστικην και αποστολικην παραδοσιν εστι το προσωπον—*Hypostasis,* according to ecclesiastical and apostolical tradition, is the same with *person.*

against them: for which no other cause can be assigned, than that these terms, when applied so properly as they are in the Creeds, cut their heresy up by the roots——*hinc illæ lachrymæ!* But their wrath did not confine itself to the terms; it did likewise most amply exert itself against the *Nicene* Bishops, who, with others that embraced their sentiments, were reported by the *Arian* fraternity to be no better than *fools* and *idiots* *, while themselves were the only wise and knowing amongst mankind.

VI. "I cannot help saying, it is something odd to "have these two Creeds (the *Nicene* and *Athanasian*) "established in the same Church, in one of which "those are declared to be accursed, who deny the "Son to be of the same *Hypostasis* or *Usia* with the "Father; and in the other, it is declared *they cannot* "*be saved*, who do not assert, that *there is one Hy-* "*postasis of the Father, and another of the Son, and* "*another of the Holy Ghost* †."

This seeming contradiction arises only from his confounding the words σσια and υποστασις: for though it be said, in the *anathema* annexed at the end of the *Nicene* Creed, that they are accursed who say that the Son is *of any other Hypostasis* or *Usia* than of the Father, yet when it is considered, that the Son is of the *Hypostasis* in one sense, and of the *Usia* in another, the *Athanasian* and *Nicene* Creeds are not at variance. Thus, the Son, as *God*, is *of* the Father's *Usia*, and partakes of that divine *nature* or *essence*, from which he is generated: as a *Son*, he is begotten of the Father's *Hypostasis* or *Person;* which makes the contradiction vanish entirely; since it shews, that there may be three *Hypostases* in the Godhead, as the *Athanasian* Creed sets forth; and that the Son

* See *Socr. Schol.* lib. i. ch. 9. † P. 146.

may be begotten of the Father's *Hypostasis,* as it is asserted in the *Nicene.* But, even supposing his observation upon this *anathema* to be just, yet his suspicion of *oddness* in the establishment of the Church is altogether groundless; since it is wholly omitted in that form of the *Nicene* Creed inserted in our *Book of Common Prayer;* and therefore it is weak to calumniate the Protestant Church, for establishing what it hath never established at all.

These are all the remarks I thought it necessary to take any notice of. But the author of them, supposing they have put us into such disorder, that our only way is, to make a fair retreat, and give up the matter as unintelligible, bestows upon us the following sneer—"In order to obviate all these objections, "it is thought sufficient by some to say, that there "are many powers in the divine nature, which human "beings are not capable of comprehending *." But, with humble submission, we are not reduced to this method of *obviating these objections:* and though such a declamatory method would have spared me much trouble, yet have I endeavoured to set these objections aside, by shewing that, in effect, there are no real objections either against the sense of a Trinity in Unity, or against the manner in which this doctrine is set forth in the Creeds. For whatever degree of humility and acquiescence is expected in relation to the articles of our faith, neither the Scripture, nor the Church-catholic, requires us to believe, that the Holy Trinity are one and three in *one and the same respect;* which would indeed be a most insuperable contradiction: but in the sense we hold it, there is no contradiction at all.

* P. 146.

As for his frequent use of the name *Consubstantialists*, as if those who believe a *consubstantial* Trinity, were some private party or sect of Christians dissenting from the truth—his charging us with following the *Pope's infallibility*—and his affirming with such confidence, that the *revelation of this wonderful doctrine came originally from the Papal chair* *—in all this he is as equitable as when he compares us to the *bigotted members of the Church of Rome*, for shewing some regard to sincerity and moral honesty in our subscription to Creeds and Articles. For though in the Holy Scriptures it be not asserted *totidem literis*, that the Trinity is *consubstantial*, yet is it expressly declared, that *the Lord our God is* ONE JEHOVAH, and that *the Father, Son, and Holy Ghost, are* ONE, that is, one eternal nature, co-equal in majesty, wisdom, power, and every other attribute of essential divinity. At our baptism, we are, after the ordinance of *Christ* our Lord, solemnly initiated into the faith of a Trinity in Unity.—The inspired Apostles, and from them the Church-catholic, pronounce their blessings in strict conformity with this faith, as the High Priest, on the day of the great yearly atonement, did upon the *Israelites* by a threefold repetition of the name *Jehovah* †: and the two Testaments, as hath been shewn, abound with the revelation of this divine mystery.

It is therefore, without all controversy, a Scriptural truth, that the Godhead is ONE, and that in this Godhead there are *Three Persons*: and if the *author* can devise any method of expressing their *unity* more fully and more sensibly than by the word *consubstantial*, let him advance it: but to represent the whole as

* P. 151. † Numb. vi. 24.

of no higher an original than the *Papal chair*, when even the very word *consubstantial* was not borrowed from thence, is to betray the weakness of his own cause, and offer an affront to the common sense of every *Protestant* Christian.

Another method he takes of blending this doctrine and Popery together, is by observing, that "when "the *Protestants* argue against the doctrine of *tran-* "*substantiation*, the *Papists* never fail objecting the "equal incredibility of a *consubstantial* Trinity *." This is very true: but a *Protestant* is not bound to answer for the indiscretion of a *Papist*, in putting the doctrine of a *consubstantial* Trinity upon a level with a *transubstantiation* of the sacramental elements: and a parallel between these two doctrines cannot possibly turn out to the disadvantage of the former, since the one is subjected to the scrutiny of our senses, and contradicts them; the other is above our senses, and does not contradict our reason. If indeed he rejects the mystery of a Trinity in Unity, because he is pleased to think it *incredible*, the argument drawn from hence carries with it no more weight than that of a bad example; the ill effect of which is always rendered as extensive as possible by others of the same persuasion; who take infinite pains by the means of News Papers and Reviews, to deceive the ignorant, and make the Coffee-houses ring with the praises of such *reformed Theology* as that of this *Essay*, and other weaker writings upon the same subject; that we may become *ripe for reformation*, that is, ready to abjure the primitive faith, and to receive in its stead either the scepticism of *Bayle*, or the enthusiastic philosophy of *Socinus*. The Christian reader, I trust,

* Numb. vi. 24.

will not take me for his enemy, if I give him warning not to be imposed upon by such reports, but to *prove all things, and hold fast that which is good.* The question is not, whether a Trinity was believed by *Hoadley, Clarke,* or *Clayton;* but whether it is revealed in the Holy Scripture, not a syllable of which will be invalidated by the disbelief of the whole world. For every controversy concerning the mysteries of our religion will have a second and a more solemn hearing; when God who gave the Word shall come to make inquisition how it hath been received and followed. Our *Arians,* therefore, will do well to consider, not how they may put a face upon their cause in the sight of men, by misrepresenting the Scripture, depreciating the primitive Fathers and Martyrs, applauding to the skies every deistical scribbler, scoffing at uniformity, railing at orthodoxy, and publishing all manner of scandal against the Church, and the friends of it; but how all their pretended reformations will appear in the sight of God; before whom they must either maintain them as they do now, or take the consequences; for it will be too late to retract!

END OF VOL. I.

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